# Christian Faith and Life

*Combining The Bible Champion and The Essentialist*

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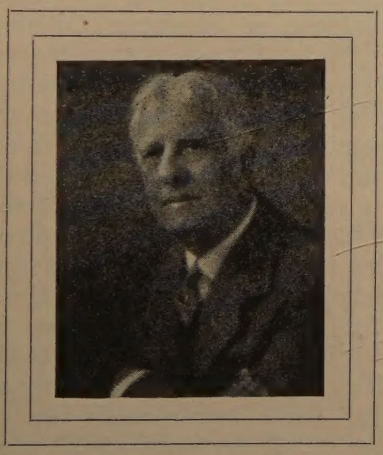
# EDITORIAL

## Dr. Riley and President Buswell Become Associate Editors

### William B. Riley, D.D.

TRUTH is in the following tribute paid to Dr. W. B. Riley by one of the students of The Northwestern Bible School:



"Staunch and resolute of character, brilliant of intellect and keen of insight; sound in judgment and clear in logic; fearless in debate and unflinching in purpose; battered and buffeted by the forces of the Evil One, but ever claiming the victor's prize; firm and constant in aggressive contention for the faith; the friend of the friendless and a father to us all—this is our superintendent. In class room and pulpit, his fighting spirit instills in our lives that passionate zeal and enthusiasm which serve to make us more efficient in our endeavors for Christ, while his unswerving loyalty to the Truth itself grounds us ever more firmly on that rock which is Christ.

"Somehow, after knowing Dr. Riley for a while, the world seems a little smaller than it formerly did. The reason for this is the fact that our superintendent travels so much of the time that one day we may hear of him in the East, a few days later in California, then in Texas, then in Canada, then in Chicago, and then perhaps in Europe. However, when he is at home, we love his humble fellowship. He is a man of God, whose counsel and advice are sought and valued by us all."

For years Dr. Riley has been an outstanding figure in the realm of orthodoxy—indeed, he is an international figure. He is a man of many parts; teacher, preacher, evangelist, author and editor.

Dr. Riley was born in Greene County, Indiana, March 22, 1861. His blood on his father's side is Irish and Scotch; on his mother's, English and Dutch. Probably the Irish predominates. At a very early age his parents took him to Boone County, Kentucky, where he spent the early years of his life.

He attended a Normal School in Valparaiso, Indiana. He took his college

work in Hanover, Indiana, graduating with the degree of A.B. June 3, 1885. He completed his Seminary work in Louisville in 1888.

During his school days, Dr. Riley was pastor at North Madison, Kentucky (his first pastorate in 1881); Carlton and Warsaw, Kentucky; New Albany, Indiana at the Tabernacle Church; and then in La Fayette, Indiana.

Following his graduation he accepted a call to Bloomington, Illinois, in 1890. From there he went to the newly organized Calvary Baptist Church in Chicago in 1893. He accepted a call to the First Baptist Church of Minneapolis in 1897, where he has been the very successful pastor for almost forty years. In those years the membership of the church has grown from 585 to more than 3,400.

In 1902 he launched the Northwestern Bible and Missionary Training School, which was incorporated in 1904. In that time it has grown from an enrollment of seven students the first year to that of over seven hundred last year. In 1935 he founded The Northwestern Evangelical Seminary, which has a present enrollment of forty-one.

Dr. Riley also founded, and was for a time President of, The World's Christian Fundamentals Association, of which he is at present the Executive Secretary.

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## The God-Filled Man

A man may be endowed with a rich collegiate equipment, and yet he may stand before an audience perfectly impotent, while some illiterate local preacher, who knows nothing about ancient languages, and can scarcely speak his own, stands before a congregation, and the wind of the Spirit breathes through him, and everybody recognizes that they are in the presence of a great man. It is even so in civil council, and in the national Senate. The God-filled man has his own enduring place, and every other form of greatness is vain and empty.—*J. H. Jowett, D.D.*

## J. Oliver Buswell, Jr., D.D.

SINCE we printed a biographical sketch of the well-known President of Wheaton College in the January 1935, issue of this magazine, it is perhaps not necessary to repeat it here. We are glad to make the announcement that President Buswell has now become an Associate Editor, and we extend to him a hearty welcome.

Dr. Buswell completed his tenth year as president of Wheaton College last April. Under his leadership the college has shown marked progress. Distinctive Christian principles have been upheld and combined with a forward-looking program of scholarship. The result has been an enlarged field of efficient service.

President Buswell stands foursquare for the evangelical faith. He upholds real scholarship, as well as "the faith once for all delivered." He has placed Wheaton in the front rank scholastically.

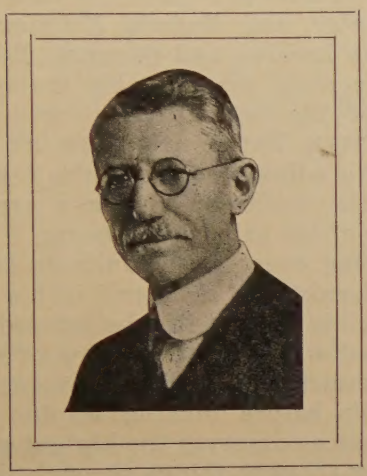
This college is steadily forging ahead. The fall term began with the enrollment of 1206 students—1077 students in the college, and 129 students enrolled in the Academy. There are 401 freshmen enrolled this year as compared with 346 in 1935.

There are 47 states of the Union represented in the present College student body. Fifteen other countries than the United States are represented.

Wheaton College has had a wonderful growth, and much credit for the growth must be attributed to the indefatigable efforts of President Buswell.

## Leander S. Keyser, D.D.

REQUESTS us to place his name on our "supernumerary" list, for, he says, in his weakened condition we cannot expect him to continue as he has been doing.



In the many years Dr. Keyser has been associated with this magazine he has endeared himself to the patrons of CHRISTIAN FAITH AND LIFE. Always intensely interested, and always willing to serve when called upon, he has made himself well nigh indispensable to this office.

All of us will miss his enlightening editorials, and his keen interpretation of events in the "Comments on Topics of the Times" department, and his dependable reviews of books. We cannot recall that in all these years his judgment was questioned. However, we received *many* letters expressing their appreciation for his splendid service.

For many years Dr. Keyser was in charge of the department of Systematic Theology in Hamma Divinity School, Springfield, Ohio. He received his Bachelor of Divinity and his Doctor of Divinity degrees from Wittenburg Theological Seminary. Ohio Northern and Wittenburg College conferred the Master of Arts degree upon him.

In a thoroughly characteristic way he says of himself, "My greatest joy is to preach the Gospel and teach theology. While I believe in thorough-going scholarship, I also believe that theology ought to be made spiritual, and that preachers and teachers of theology ought to be truly regenerated men who are able to preach with unction and spiritual power."

Dr. Keyser has written many books in the field of theology and also in the field of science. You will find a number of them offered in our advertising pages from time to time.

Let all of us remember Dr. Keyser at the throne of grace: pray that his strength may be renewed if it is God's will.

Dr. Keyser's home address is: 1126 North Fountain Ave., Springfield, Ohio.

We hope in our next issue to make up for what our subscribers are missing in this number in the Library Table department.—*F.J.B.*

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CHRISTIAN FAITH AND LIFE is always very welcome in my study. It is one magazine that is meeting the challenge of current issues, and certainly combats those products of liberal thinking which are hampering the progress of genuine Christianity today. We need such a magazine and I wish it might go into every minister's home.—*Rev.N.F.S.*

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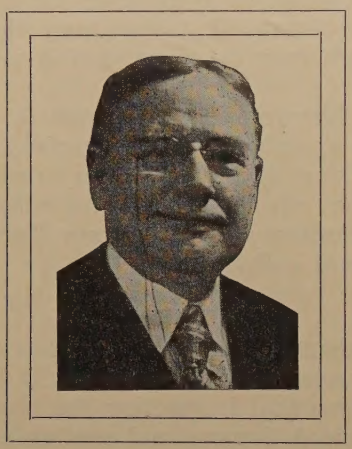
## The Secret of Power

Where is the secret of power? In my college days the professor of natural philosophy used to exhibit his great horse-shoe magnet, wound about with coils of wire. He hung it up, charged the wire with a galvanic current, and it caught up and held four thousand pounds. He signaled to his assistant to draw off the current, and the power was gone. My brother, encircle your soul with faith, and let the Divine electricity of the love of Jesus Christ charge it. Then you can lift anything; you can do anything that God wants you to do. Draw it off, and you are a shorn Samson, a weakling.—*Dr.Theodore L.Cuyler.*

# A. Z. Conrad, Ph.D., D.D.

DR. CONRAD was born in Indiana. He got his A.B. at Carlton College in 1882, an M.A. in 1885, and a D.D. in 1891. He attended Union Theological Seminary and graduated in 1885, after which he studied at New York University, securing a Ph.D. in 1891. One of his courses was Biology; but he repudiated Evolution after a time as unproved and fallacious.



He was ordained as a Presbyterian minister in 1885 and for five years served a church in Brooklyn. Then he was called to a Congregational church in Worcester, Mass., and remained there for twelve years. In November, 1905, he became pastor of the Park Street Church in Boston and has been there ever since. His parish has included people within a radius of fifteen miles, and his people have been devoted to him. In fact, men and women have transferred their membership from other prominent churches to Park Street so as to sit under his preaching.

His midweek prayer meeting has been full of life. The attendance usually has amounted to about three hundred persons, and often two or three would start to arise at once. The one who got in the first word held the floor till he was done. Then some one else had a chance, if the time permitted.

During his summer vacations D Conrad has filled pulpits in London an in Glasgow, and he has been active i many civic organizations, at times a president, notably in the Boston Co gregational Club.

He has written various books such a *The Finalities of Faith, Comrades of th Carpenter,* and *Radiant Religion.* H style is incisive and pungent. There no uncertain sound to his trumpet i any of his activities, as readers o CHRISTIAN FAITH AND LIFE all kno from his editorials. Those who hear hi over the radio on Sundays are we aware of his helpful testimony.

Having every opportunity to becom a Modernist and a Liberal in his view during his student life, he refused to b satisfied with a surface view of thing and persisted in thinking the question through before making up his mind For that he deserves the highest praise Having thought things through, he be came staunchly orthodox and has bee a tower of strength among church peo ple for many years.—*H.W.M.*

Dr. Conrad has spent much time sinc last June in the Hospital where he un derwent several major operations. Hi improvement is gradual, but satisfac tory, it is reported. For this we giv thanks. He will be glad for the assur ance of your prayers. His home addres is: 1558 Massachusetts Avenue, Cam bridge, Mass.—*F.J.B.*

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I love my church, and preach her doc trine in all good conscience; therefor the plain, clear-cut doctrine found i CHRISTIAN FAITH AND LIFE appeals t me.—*Rev. Y.*

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By the grace of God I resolve to se out as it were anew in the Christian race; to strive to forget past failures o discouragements, so far as they would tend to relax my endeavors or to lesse my hope; and yet so to remember them as to walk very humbly, watchfully, and circumspectly before God,—"*loving much,*" as one to whom indeed "much has been forgiven."—*Charlotte Elliott*

# Were Old Testament Saints Under the Law?

IT is my feeling that the phrase "under the law" as Paul uses it, and all similar phrases describing the same condition, does not apply to the condition of a saint except as that saint may be temporarily confused or in a wandering or prodigal condition. One who is "under the law" except in temporary confusion or prodigality is an unbeliever and hence is not a child of God or a saint in any true sense of the word.

The opposite opinion however prevails among many excellent Bible teachers. The case in support of their opinion is very plausible.

To begin with, in the first three verses of the fourth chapter of Galatians the condition of one who is under the law is described as that of a child under the care of bondservants yet potentially the heir of the estate. The child is said to be truly the heir even in his condition of servitude. He is merely waiting the time "appointed of the father." The redemption of these children is described in terms of Christ's coming. "But when the fulness of time came, God sent forth his son," etc.

On the basis of this interpretation of this passage, Galatians 3:23 is given a similar meaning. "But before faith came we were kept in ward under the law, shut up unto the faith which should afterward be revealed." This is made to mean that a God-fearing Israelite before the time of Christ was under the law until Christ should come.

From this point the argument proceeds to Romans 7:1-6. Those who are under the law are married to the law and are freed from the law only through the death and resurrection of Christ. The inference is that all godly people before Christ came were in this condition of being married to the law and hence under the law.

It would follow from this interpretation that Old Testament saints were on a lower level of spirituality than New Testament saints. Paul expresses in the strongest contrast in the passages quoted above and in other passages, the difference between those who are under the law and those who are under grace. The one are under bondage, the others are free. The one are under a curse, the others are the heirs of life.

Now we do not wish to be understood as putting forth the teaching suggested at the beginning of this article in any sense of dogmatic assurance. We have the profoundest respect for the brethren, the Christian scholars, who hold the opinions to which we here object. The spirit of this article is the spirit of devout inquiry and not the spirit of dogmatic argument.

We do feel that there is a mistake involved in the opinions we have outlined above. It is true that the first verses of the fourth chapter of the Epistle to the Galatians describe the one who is under the law as a child, but it is also true that this one is in need of redemption (verse five). He is "in bondage" and not only in bondage to the law of God, but this condition is described as "bondage under the rudiments of the world." The "rudiments" of the world were pagan conceptions of the supernatural. Surely Paul is speaking here in the spirit of Amos (Amos 5:25, 26), who flatly states that the worship of Jehovah without faith is no better than idolatry.

In the eighth to the eleventh verses of the fourth chapter of the Galatian epistle, Paul turns to the Gentile readers, who before their conversion "were in bondage to them that by nature are no gods." It is a well known fact very obvious in the entire context in the New

Testament and in the Galatian epistle particularly, that the Galatian church since Paul had been present with them had turned away from Paul's teaching to the keeping of the Jewish law as a means of merit before God. Paul however describes the situation in this paragraph in very strange language. "How turn ye *back again* to the weak and beggarly *rudiments* wherein ye desire to be in bondage over again? Ye observe days and months and seasons and years." The only possible inference is that these converted pagans in turning to the observance of the Mosaic law as a means of merit, were going back to idolatry. It follows therefore that the condition of the Jewish Christian before his acceptance of Christ described in the third verse, and the condition of the Gentile Christian before his conversion described in the ninth verse, are both conditions of idolatry. Surely then those who were "under the law" (verse five) were self-righteous unbelievers and could not correctly be described as Old Testament saints.

But in what sense can they be called "children" and "heirs" as in the first verse of this chapter? Paul argues elsewhere that the inheritance is not of the law "for if they that are of the law are heirs, faith is made void, and the promise is made of none effect" (Romans 4: 14). The same thought is indicated in the thirtieth verse of the fourth chapter of the Galatian epistle.

Paul does not contradict himself. He does indeed call those who are under the law "children" and "heirs" in Galatians 4; but we suggest it as a reasonable interpretation, that Paul uses these phrases by way of anticipation because those to whom he is now addressing this letter have been saved. They were then potentially, and by the decrees of God in election, heirs in the sense that they were to be made heirs, but Paul says of such an one in his condition under the law that "he differeth nothing from a bondservant" (verse one). In verse seven this heir in his former condition under the law is act ally called a bondservant until the tim of his salvation, "so that thou art n longer a bondservant, but a son, and a son, then an heir through God."

If we are correct thus far in our i terpretation, it follows that the fourt verse refers not only to the chronolog cal coming of Christ into the world b also, and here primarily, to that con ing of Christ as it affected those wh were under the law.

Turning now to the third chapter the Galatian letter and the twenty-thi verse, we find the same situation d scribed in different terms. "But befo faith came we were kept in ward und the law, shut up unto the faith whic should afterwards be revealed." Supe ficially we might leap to the conclusio that the words "before faith came mean before Christ came and accom plished our salvation through His deat and resurrection. This interpretatio however, is positively ruled out by th most obvious fact that in this same pa sage of Scripture Paul has alread quoted the doctrine of salvation by fai from Habakkuk, who prophesied in th seventh century before Christ, and Pa has very emphatically based his arg ment upon the fact that Abraham wa justified by faith. "Before faith came then, cannot mean before the gospel i its explicit form came into the worl Obviously then the only interpretatio of Galatians 3:23 is "before faith cam to us Jews who were in our self-righ eousness seeking to justify ourselves b works of the law." Thus it follows tha those who were kept in ward under th law were not saints but unbelievers un til they put their faith in Christ.

In fact the condition of those wh are under the law is vividly describe in the third chapter of II Corinthian These are those who because of the hardness of heart could not see the ligh in the Mosaic revelation, and therefo could not endure the light in Mose face. It is to these self-righteous one that the law becomes "the servant wit

the rod" to reveal to them their lost and hopeless condition and thus to drive them to Christ that they may be justified by faith.

Turn now to the first paragraph in the seventh chapter of the epistle to the Romans. Paul refers here to those who are "married to the law," and who are thus under a kind of bondage. The condition of these thus described is further elaborated in the fifth verse of the chapter. "For when we were in the flesh the sinful passions which were through the law wrought in our members to bring forth fruit unto death." Surely this does not sound like the condition of a man of faith in the Old Testament. Isaiah could not thus be described, nor could Simeon and Anna who were looking for the coming of Christ. This is surely the condition of a self-righteous unbeliever, one who is strenuously striving to obey the law and thus is married to the law and under its domination, subject to all of its curse because he cannot perfectly perform all of the duties laid upon him.

Paul speaks with a great sympathy to those who are thus striving for righteousness in their own energy. The same class of people is described in the tenth chapter of the Epistle to the Romans.

> Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.—Verses 1-3.

We infer from Paul's reference to paganism in the fourth chapter of the Epistle to the Galatians that Paul would have described the ethical striving in pagan religion and in pagan philosophy as analogous to the condition of those who were married to the law and under bondage to it. These in paganism as well as those in Judaism were zealous and earnest but were not saints of God. Their condition was simply that of self-righteous unbelievers.

To these described in the first verses of the seventh chapter of Romans, Paul presents with the utmost winsomeness the cross of our Lord Jesus Christ as their only hope. One is freed from a marriage bond after he has died. You have failed to understand the grace of God. You have missed the point of justification by faith. You have married yourself to the law. You cannot keep the law, but you feel your obligation. You are under a curse because of your shortcomings but you cannot free yourselves from that curse because you feel yourselves obliged to establish your own righteousness by works of the law. A marriage relationship is indeed binding but it is dissolved by the death of one who is under this obligation.

Look at the cross of Christ! See His broken body and His shed blood. Christ was "made under the law" as your substitute. He has borne the curse for you. He who perfectly fulfilled the law was made sin on your behalf. Look to the crucified one and believe. You feel that you were married to the law. Indeed you were by your own self-will, but now you are "dead to the law through the body of Christ" that you should be joined through Christ in His resurrection.

Is not this simply the preaching of the gospel to those who are lost! Surely Paul would not speak in these terms to those who, like David, (Romans, chapter 4) had been justified by faith. Indeed there were few men of faith in Israel at the time of Christ, but such as there were believed as soon as Christ appeared. These are the ones described in Luke 2:38 as "looking for the redemption of Jerusalem" (Luke2:25-38).

"Dead to the law through the body of Christ" is indeed the message of Isaiah. "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet they shall be white as snow: though they be red like crimson they shall be as wool" (Isaiah 1:18).

"Surely he hath borne our griefs, and carried our sorrows . . . The chastisement of our peace was upon him; and

with his stripes we are healed" (Isaiah 53:4, 5).

"All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all" (Isaiah 53:6).

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream (Amos 5:21-24).

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Psalm 51:17).

The true meaning of the Old Testament is summed up in the words of Christ. The weightier matters of the law were "justice, and mercy, *and faith*" (Matthew 23:23). The saints in the Old Testament time were not under the law but a large majority of the people were under the law in many periods.

Before the Protestant Reformation the Christian Church as a whole was under the law. Luther discovered again the Epistle to the Galatians and revival was the result. At the present time a very large percentage of our church members are under the law. They have not the slightest idea of their utter need of the grace of God, but are seeking to save themselves in their own self-righteousness. May God send us another revival like the Protestant Reformation, that justification by faith may be preached with no uncertain sound and that many may thus be saved.—*J. O. B.*

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## An Appreciation

ANOTHER year is drawing to its close. This marks another season of genuine joy and helpful satisfaction in reading CHRISTIAN FAITH AND LIFE. How any evangelical Christian and Bible student can deny its presence in his midst for such a modest cost is another one of those strange inconsistencies that are answerable only with a solution of plain ignorance of this essential emissary of evangelical Christianity.

In our day, when people are searching for peace and power to lead them through the difficulties that confront them continuously, the only source, possessing those essentials of life, is the Bible. We must remain in the light of that *Word*, or darkness shall engulf us with heartrending hopelessness. May the Spirit of truth stir more of its interpreters to point the people to that eternal *Word*. Encouragement, enthusiastic as it may be, is not sufficient. Help of a stimulating nature must be provided. Church leaders are in need of worthy evangelical and Scripturally-sourced helps.

CHRISTIAN FAITH AND LIFE is a peer in this field. In fact, it is of such a nature that Scripture-searchers are constrained to regard it as an essential in their kit of Bible-tools. Those who have known the joyous satisfaction in using this keenly sharpened tool, appreciate most of its timely presence and never-failing quality of "rightly dividing the truth."

Hence, their prayer is that more, many more, each year might learn of the essential importance CHRISTIAN FAITH AND LIFE has earned and rightly merits in their living in the *Word*. May the need for such a help as CHRISTIAN FAITH AND LIFE be in keeping with its characteristic of being an excellent norm for our Christian faith as well as our Christian life.

My two dollars ($2.00) to cover the 1937 subscription is herewith enclosed, as also are my sincere prayers and genuine wishes for an admirable advance in the history of CHRISTIAN FAITH AND LIFE, not only in 1937 but in the years to come.

May His Spirit ever direct you in your course to be what you are, namely, the evangelical essential in championing the Bible as our only guide and norm in our Christian faith and Christian life.—*Rev. Dr. C. J. S.*

# Youth is Offered a New Religion

HUMANISM is a term which, as yet, is employed almost exclusively in college circles and in the pulpits of liberal churches. It is a principle of life, however, that the University speech of today will be the street term of tomorrow. So the interests of the general public, as well as those of the church of God, are always involved by class-room instruction and highbrow interpretation.

The word "Humanism" holds an attractive sound, and the unthinking would naturally conclude that all people are humanists, for to them it would simply mean humane.

Christianity, in its roots in the Old Testament and its flowers and fruits in the New, has been the humane religion of the ages; and so the uninstructed would imagine that Humanism and Christianity were one and the same. Not so! The essential difference between Christianity and Humanism is set forth by a devotee of the latter.

This writer, quoting Cardinal Newman, gives this definition of Christianity: "The knowledge of God and our duties toward Him." Defining his own position as a humanist, he says: "By religion I mean the knowledge of man and our duties toward him."

It will be seen instantly and clearly, by the discerning, that Humanism, so defined, need not prove an enemy of Christianity, since a knowledge of God and of our duties toward Him necessarily involves the knowledge of man and our duties toward him.

A careful study of the system, however will reveal not only the differences between it and Christianity, but will also show multiplied points of positive antagonism. To our study, then.

### Humanism Is a Somewhat Hoary System

*As a Philosophy it claims for itself Grecian origin.*

It is supposed to be a reaction from the ancient and distorted view of supernatural existences. It is claimed that the early ancients lived in the "shadow of a terrible and menacing religion," and men, for the full term of life, were filled with a fear of the unknown. The very darkness that shrouded unknown nature and its unsolved problems struck terror to their souls.

The Greeks sought to throw off this garment of gray, to quit this portentous shadow and to move out into the sunlight of a free and happy life. This attempt is voiced in the poem,

**THE PASSING OF ZEUS**

**The Egyptian chiselled out dumb, granite gods,**
**Vague monsters, brute and human, whose vast size**
**O'er powered their maker, man, and cast him down**
**In abject terror at their moveless feet.**

**The Greek with free and cheerful hymn of praise**
**Carved human gods, wise, sweet and beautiful,**
**The breathing images of earthly thought,**
**Made with the calm restraint of perfect art,**
**Which knows that greatness is not in unformed,**
**Colossal shapes, but, in the clear portrayal**
**Of dreams that touch man's heart with heavenly fire.**

Haydon, writing of this change, says: "A conquering Greek learned to temper laughter with wisdom and desire with beauty."

Terence is supposed to have voiced this philosophy in a single sentence: "*Homo sum; et humani a me nil alienum puto.*" "I am a human being, and nothing which pertains to man is alien to me."

But while the Greek adopted and practiced the philosophy of Humanism, Greece is no more. Her national life was meteoric. With the battle of Marathon, she flashed on the vision of man. Her beauty was engaging and her brilliance dazzling. But like the meteor, with a flash, she finished and left behind her a blacker night; and Humanism was heard of no more for centuries.

### It Experienced a Fitful Revival About Five Hundred Years Ago

With the fall of Constantinople in 1453, Greek culture came in for a re-

vival. The Renaissance was on and life was zestful. The thousand year night that had followed the eclipse of Grecian culture ended, and the sun of a new day pushed its rays above the horizon. The spirit of Roger Bacon seemed to come back, and as Hough says:

> The deathless beauty which lay clasped in the embrace of Attic sentences bloomed again in the minds of men. . . . It was springtime with roses and lovely scents and lovely forms haunting the imagination everywhere.

Attica revived and Italy, brazenly alive, joined hands to jollify.

In the north, Erasmus arose to proclaim afresh the philosophy of Humanism and "with singular clarity of mind and extraordinary audacity of wit," he laughed out of court all somberness and paved the way for the coming of Louis XIV and French charms, courtliness and even frivolity.

But once more, the very nations that adopt humanism fade; controversy, contests, revolutions, and finally immoral degradation, characterize and curse them; and from the practice of wanton pleasure, they plunge to the state of a broken penitent, and are eventually compelled to plead with the very God they had discarded to return with pardon and exercise pity; and it is only within the last thirty years that Humanism has dared to lift its head again and claim to be an adequate religion.

In fact, one of its leaders mentions even a shorter time for its revived life. One has to smile when he hears the local leader of this doctrine admit: "People are constantly asking me whether Humanism is making any headway outside of Minneapolis." The very question would indicate that if so, the general public is not familiar with that fact.

As a leader among fundamentalists, I do not happen to have men ask me the question whether there are fundamentalists outside of Minneapolis. Such a question would excite laughter, if it did not evoke pity.

That educational endeavor compels those of us who are interested in student life to call attention to the weakness of this feebly revived philosophy, and to say

### Humanism Has Some Decidedly Heathenish Tendencies

It is a practical atheism in religion. It not only dismisses God but denies all supernaturalism, and it seeks to enthrone humanity as the object of adoration. These are all heathenish practices.

We have said that *it is a practical atheism in religion.*

The classrooms in which this philosophy is being taught, are sometimes full, because college attendance is compulsory. But the average church, from the pulpit of which Humanism is proclaimed, reminds one very forcibly of the attempt of Moncure D. Conway to popularize agnostic teaching in London. A club man who went to hear him on a Sunday afternoon reported that he found at the meeting "three persons and no God."

One Humanist says:

> For centuries the idea of God has been the very heart of religion. It has been said, "No God, no religion." But humanism thinks of religion as something very different and far deeper than any belief in God. To it religion is not an attempt to establish a right relationship with the supernatural, but rather the upreaching influence and inspiring impulse of human life.

We shall see before we have finished that this religion has its gods of "culture" and "beauty," and even its god of worship—"man"—but that it is without the God without whom was not anything created that was created. And so it is heathen.

But its heathenism strikes deeper still.

*It not only Dismisses God but Denies all Supernaturalism.*

Here is a sentence from one who boasts himself the pioneer in its late revival:

> Humanism does not recognize the existence of any supernatural. It adopts a purely naturalistic conception of the universe. That is, it does not believe there is any personal being outside of the universe who controls and governs it. Instead it believes that everything comes within the domain of cause and effect;

that everything is the result of a well established order, and this principle it applies to the human order as well as the natural order, and believes that every action in each person's life as well as every fresh unfolding of the vast panorama of history is the result of human antecedents and explainable by human causes.

This philosophy is spoken of by its devotees as *"The new Gospel."*

Let no man be deceived by terms. The word "Gospel" is a New Testament word and carries a very definite meaning, and is only viciously contorted by such an employment. Paul anticipated this and wrote to the Galatian Christians:

*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another: but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

Naturalism, as a gospel, is "no gospel," but a heathen substitution instead. The attempt to substitute it for the glorious gospel of redemption through God's Son is a Satanic attempt, destined to the same failure to which the false philosophies and unchristian cults of the centuries have been subjected.

Religion of almost any kind will create a god of some sort, and in this respect Humanism is another religion. *It enthrones Humanity as the object of adoration.*

Dr. John H. Boyd, having been tinctured with this teaching, in a farewell sermon to the First Presbyterian Church of Portland, Oregon, said:

Men are what they are because of a fatal disbelief in their own divinity.

President McGiffert of Union Theological Seminary, in a volume, *The Rise of Modern Religious Ideas,* declared:

Divine and human are recognized as truly one. Christ, therefore, if human, must be divine, as all men are. Christ is essentially no more divine than we are or than nature is.

Frank C. Doan in *Religion and the Modern Mind,* raises the question:

Do you ask me whether God is simply the spirit of humanity? I reply that God is essentially and simply just that.

Prof. W. A. McKeever of the University of Kansas, in the book, *Man and the New Democracy,* says:

Man is my best expression of deity, and so I bow reverently at his shrine.

When one reads these statements he wonders if it can be possible that these writers, many of whom are professors in so-called Christian colleges, can possibly be ignorant of the fulfilment of prophecy in these declarations.

Roy L. Aldrich, in the August 30, 1930 *Sunday School Times,* calls attention to the most evident of all truths, namely, that modernism in the form of humanism is an absolute fulfilment of 2 Thessalonians 2:1-4:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is the temple of God, shewing himself that he is God.

By false doctrines men have glorified themselves and under the name of humanity have opposed and exalted self above all that is called God or that is worshipped, so that Humanity, as God, sitteth in the temple of God, showing itself as God.

Such a religion makes a strong appeal to immature youth. It flatters into a fervor natural conceit. Inexperience tempts to Phariseeism and selfishness which is a natural trait of fallen human nature. Humanism feeds greedily at the table of self-esteem, of self-congratulation, yea, even of self-gratification. As Hough says:

This fits very well the impetuous temper of the hot young bloods of every land and of every age. The Greek civilization which Alexander the Great carried over the east was full of this lustful desire to appropriate all that there was of life. And the passionate Orient had enough to offer. Aristotle's golden mean was forgotten. And Alexander himself poured out his rich and radiant manhood in debauchery.. . . There was all the vivid and manifold

life of sensuous and sensual gratification to which the Orient knew how to minister with such subtle and amazing skill. There were those impalpable and invisible idealisms which appeared again and again to claim supremacy over physical desire. It was very easy for humanism in days of waning vitality to choose the visible rather than the invisible. It was easy to choose the body rather than the soul.

And so the very subject of worship like the god Dagon, falls before the eyes of his worshipers, and is broken into fragments. Perhaps never in human history has any doctrine degraded man beyond the degradation to which the Greeks plunged in their wild passion for pleasure. To show how humane

**Humanism**

is, let it be remembered that Terence, the man who gave us our fine Latin phrase and thereby formulated the doctrine of humanism itself, upon learning that his newborn babe was a girl, advised that she be exposed and left to die.

Humanism is a doctrine that has damned man.—*W. B. R.*

# Reasons for the Theistic World-View

IN view of the present extensive denial of God in America (and other parts of the world as well), the writer believes that an article like the present one is timely and greatly needed. Many scientists today are either positively atheistic or very agnostical relative to the divine existence. Moreover, there are anti-theism and anti-Bible associations that are carrying on a vigorous propaganda for their views. They are promulgating them, not only among adults, but also among our college and even our grammar-grade and high school students.

Now, we believe that a fair and judicial presentation of the reasons for believing in God may lead thinking people to the logical conclusion that the universe cannot be adequately accounted for without postulating a supreme Creator and Preserver. Perhaps, if we can convince unregenerate men judgmentally that there is and must be a God, it will dispose them to go to Him in the Bible way, and thus receive the assurance by the Holy Spirit that God exists, and that Jesus Christ is "the way, the truth and the life."

Let us now attend to what are known as the theistic arguments. These time-honored arguments are today being reaffirmed. For a time they were belittled, but they are again coming into their own.

The first of these arguments I call the *General Argument.* By this is meant the argument for the divine existence which is based on the almost universal belief in God and the almost universal religious instinct. While there are professed atheists in the world, there are no *natural* atheists; they have become atheists only through their intellectual speculations and against the native intuitions of the human soul. It is a well-known fact that no nation or tribe has yet been found which has no belief in some kind of supernatural power or powers and does not adhere to some kind of religion. The National Geographical Society of America, made up of pure scientists, not of preachers, missionaries and theologians, conducted most thoroughgoing ethnological researches along this line some years ago, and their report was as above stated.

Now, if belief in God—that is, in a personal, supernatural Power—is written plainly and persistently upon the universal human mind, the vital question is, How did it get there? And why was it thus inscribed? Suppose for a moment that there is no God, that there is nothing but material substance, how could mere material substance bring forth the idea of God at all? Permit me for emphasis to put it in this way: How could mere material substance evolve the God-idea by means of merely

resident forces? Would not that be a case of getting something out of nothing? A case of water rising higher than its source?

Again, if material substance in its development brings forth a universal belief in God, and yet there is no God, then material substance must be a universal falsifier; and therefore no confidence can be reposed in any of its manifestations and phenomena. Then we cannot even be sure of the objective existence of matter itself; it may be only a delusion, only the *maya* of the Hindu system.

On the other hand, suppose there is a God who created and who governs the world, then we have an adequate and reasonable explanation of the fact that all nations and tribes have an instinctive belief in a supernatural Being. A universal intuition connotes an objective reality to account for it and to correspond with it.

THE next argument for the divine existence is known as the *Teleological Argument.* The word is derived from the Greek word, *telos,* meaning *end* or *purpose,* and *logos,* meaning *discourse.* Therefore it is the argument for the divine existence which is based on the evidences of design, purpose and adaptation in the creation. It is often called the argument from Design or Final Cause.

Well are we aware that many champions of evolution have tried, in recent times, to nullify this proof. They use much winding logic in their efforts to prove that evolution according to law will account for the wonderful adaptations that are found in the realm of nature. But, although we have read many of their productions, we find that they always vapor off into obscurity in their reasoning, and fail to account for the entities evolved and even for the evolutionary process itself.

Suppose for a moment that evolution were the true theory of the development of the cosmos; how will you account for the fact that it has brought forth an orderly world; a cosmos instead of a chaos; a world of law rather than a world of anarchy and chance? If there is no God, and therefore no intelligent design in the universe, then the basis of all things must be mere chance.

But think of it for a moment—could chance have brought forth a world of law? Could mere fortuity produce a universe? Nay, for the word "universe" means turned into a unified system—*unus* and *verto.* That would be getting something out of nothing. It would be the case of an effect being greater than and different from its cause, which is contrary to the law of causality, one of the fundamental laws of all science, and one of the fundamental principles of all philosophy.

Is there clear evidence of teleology or design in the world? It surely is written plainly there in large capitals. You find it in chemistry and physics. The combinations of the atoms and molecules in various ways always bring about highly specialized results which point to intentionality. Oxygen and nitrogen are combined in precisely the right ratio to form the volatile atmosphere which we breathe to sustain life, and which is specifically fitted to the human respiratory system. Any other combination of these elements would be absolutely fatal to human and animal life. Thus chemistry dovetails into biology. Is it rational to believe that this wonderful and exact adaptation is the result of mere chance? To ask the question is to answer it in the negative. Here is clear evidence of intentionality, and intentionality connotes personality and mind.

Passing over much that might be said here, let us look at organisms. How marvelously they are constructed for performing special functions! How wonderfully adapted to their environment! For example, take the human eye. The latest researches in anatomy and physiology inform us that there are at least 800 complemental contrivances in the human eye, each one of which is essen-

tial to normal sight. I cannot go into details; but think of all the mechanical parts of the eye—the iris, the crystalline lens, the several membranes, the humors, the spherical form, the various muscles and tendons, the lachrymal gland, the lashes and brows, the retina, the optic nerve, etc.; can any one suppose for a moment that all these particulars, at least 800 of them, could have come together merely by fortuity to form an organ whose specific function is vision? No! chance would have no *chance* to produce such a result.

Looking at the universe as a whole, with its wise arrangement, its unity of plan and operation, its mathematical precision of movement, its adaptation in innumerable ways to human need, we feel convinced that all these outstanding proofs point indubitably to final cause in its origin and structure.

I present one more teleological fact which, to my mind, is most impressive. Human minds are a part of the cosmos. Well, the human mind usually works with a conscious and definite purpose. Could such an entity spring from a mere materialistic source? Surely the mental could not evolve from the non-mental, the purposive from the non-purposive, nor freedom from bald necessity. It is rational to believe, therefore, that the Power that produced the human mind would be at least as purposive as its product. Here again the argument leads back to a personal Being as the Creator.

So far as regards certain facts and occurrences in nature and history that do not seem to have any clear design in them, this is to be said: Perhaps when we come to understand these obscure *loci* more perfectly, we shall see that, after all, they serve a wise purpose. Many things that were once considered useless have been found to be extremely useful; so that we may reasonably assume that there is nothing in God's world that does not subserve a salutary end. The very fact that men must study and work to make discoveries and devise inventions affords a wholesome mental and moral discipline, and helps to keep them out of mischief.

SPACE permits of only a brief analysis of the *Cosmological argument*, although it is just as fundamental and convincing as the other arguments. The derivation of the word (*cosmos*, world, and *logos*, discourse) does not give a clear idea in itself of this method of verification. The cosmological argument is the argument from causality, or from the relation of cause and effect, the ground principle of which is that every event and effect must have an adequate cause. This principle, thus stated, is practically an axiom, just as much so as that two plus two equal four or that a straight line is the shortest distance between two points. All our physical sciences are based on this principle, so that every investigator in the material realm is ever seeking for the sufficient cause for every effect he observes.

All true philosophy also accepts this principle, in spite of the fact that a few highly speculative thinkers (among them Hume, the arch-skeptic), have tried, by syllogistic methods and manipulations, to eviscerate the law of cause and effect by declaring that all we know is antecedent and consequent, with no visible *nexus* between them. But the world of thinkers is not willing to plunge thus into universal doubt of the whole basis of human knowledge. If you should see a book moving across the table, you could not help believing that some adequate force was the cause of its movement, whether you saw that force or not.

Now let us apply our principle of causality to the universe. It is real; it is no mere phantasm or illusion. The atoms, protons and electrons composing its substance are real things, real stuff, real entities. In scholastic terms, there must be the *neumenon* or there could be no *phenomenon*. By *neumenon* we mean the *thing in itself*. If there were nothing, there could be no manifestations.

But if the universe is real, it must be finite. Why? Because it is made up

of finite parts, and you could never add enough finite particles together to get an infinite sum total. Being finite, the universe must be dependent. Since all its parts are found to be dependent, it must be dependent as a whole.

Being finite and dependent, the universe must have had a beginning; for it could not be infinite in one way, that of eternity, and finite in other respects. If it were eternal, it would have to be self-existent; but we have proved that it is finite; therefore it could not be self-existent, but must be dependent on something else that *is* eternal and self-existent.

Now, let us draw our conclusions: If the universe is real, finite, dependent, and had a beginning, its inception must have been an effect demanding an adequate cause. What cause only would be adequate to create the universe? The only thinkable adequate cause is an all-powerful and all-wise personal Being—God.

This is the cosmological argument applied to the universe as contingent, finite, dependent; but we may carry the argument still further. When we look at the universe, we see that it bears a certain character; it is not a chaos, but a cosmos; a regime of order and design. But such a world must have had an adequate cause. Where can you find an adequate cause except in a Supreme Intelligence? This leads us back again to a personal God.

Again, human beings are persons, and are a part of the cosmos. But mere material substance, which is impersonal, cannot furnish an adequate cause for personalities in the cosmos. That would be the case of water rising higher than its source by its own power; a case of an effect that is greater and better than its cause. Divine Personality alone can account for human personality in the world.

Still more: human personalities have self-consciousness, freedom, morality and spirituality; but self-consciousness could never evolve out of unconsciousness by mere resident forces; freedom could not evolve out of the non-free; morality could not evolve out of the non-moral; spirituality could not evolve out of the non-spiritual. No; reason and science demand that the original Cause of all phenomena that appear in the cosmos must have in itself all the qualities and powers exhibited in the phenomena—in other words, an adequate cause. The only sufficient cause is a Being who Himself has self-consciousness, freedom, morality and spirituality; each and all of which connote personality. Therefore the Ultimate Cause of the cosmos must be a Person—God.

AND now we come to the *Ontological Argument* for the divine existence. This proof is based on the necessary conception within the human mind of a perfect and absolute Being. Let us look at the argument for a moment. It roots back in Plato's concept that our minds discover evidences of ideas in the cosmos, else it would not be intelligible to our minds; hence there must be a mind back of the cosmos whose ideas are reflected in its constitution and order. The argument was further elaborated by the great Anselm, who put it in syllogistic form. It was developed in various ways by Descartes, Butler, Cousin, Leibnitz and Sir William Hamilton, and in more recent times by Dorner, Valentine, Orr, Fisher, Harris, Lindsay and Micou. This list of worthy names indicates that the argument appeals to a high class of thinkers.

The best statement I can give of this mode of reasoning is this: The idea of a perfect and absolute Being is, after some thought, found to be a *necessary* idea of the human mind reasoning thus: All of us have an idea of the relative; but that idea connotes and ever suggests the idea of the Absolute. So the idea of the dependent, which we all possess, ever implies the idea of the independent; the idea of the derived that of the underived; the conception of all effects and events the conception of an original uncaused Cause.

Now note: If the perfect and absolute Being does not exist, then our necessary ideas are false, and our minds have been constructed so as to delude us. Can you believe that you live in an irrational universe and that the human mind itself is fundamentally irrational? No! No!

On the other hand, if the perfect and absolute Being really exists, our necessary ideas have a true rational basis and source, and the human mind, when it functions most nobly and fundamentally, may be trusted. The highest and deepest reaches of thought go back to a perfect and absolute Being—God.

THE *Moral Argument* is built upon man's moral constitution and the moral order of the world. That man is a moral being needs no demonstration here. Each of us is as clearly and definitely aware that he has a conscience or moral faculty as that he has the faculties of perception, cognition, emotion and volition. Impinged upon this moral sense, we feel the categorical imperative of the moral law, the command of the Ought, as the great philosopher, Emanuel Kant, said long ago.

Space will permit me to set forth only one of the several phases of the argument from morality, but it is, to my mind, so convincing as almost to amount to a mathematical demonstration. Note: There are moral beings in the world now —namely, we men; with a moral law inscribed in and on the universal human mind. Therefore the world is a moral economy. That being so, the ultimate Source of things must also be moral; for the moral could not evolve by means of mere resident forces out of the non-moral, according to the principle of causality already elucidated.

Now, morality can be predicated only of personal beings who have rational intelligence and freedom. You do not call mere things moral. Material substance is not moral. You would not even say that a person who lacked rational intelligence, like an idiot or a lunatic, was a truly moral being, and so would not hold him responsible for his conduct. Now, since the ultimate Source of the universe must be moral in order to bring moral personalities into existence, therefore the ultimate Source of the universe must be a Person—God.

Many theists now-a-days add still another argument, the *Esthetic Argument,* which is based on the presence of beauty in the world and man's corresponding faculty for appreciating beauty. Let me simply state that this proof harks back to the argument from design. The most reasonable explanation of the integration of man's esthetic faculty with the beauty that we see in nature, literature and art, is that the Supreme Being made the two designedly to fit each other. Again, the presence of so much beauty and grandeur everywhere in the cosmos would point significantly to the fact that the ultimate Being Himself loves the beautiful and the sublime; but such a quality implies again that the ultimate Being must be a person.

And now I have set forth the theistic arguments. Is it not true that, if we desire to live as rational beings, and therefore beings of a high and noble order, we must believe in a personal God who created and who rules the world? If that be so, as it surely is, does it not follow that we are accountable to Him for our behavior? Ought we not to live, therefore, in such a way that we can stand before Him at the final assize without shame and confusion?

Let me put another vital question to my readers. Suppose our colleges and universities should lapse into pure secularism, teaching the young people of the incoming generation that there is no God and that the soul is not immortal, but perishes forever with the death of the body; and suppose that by and by this materialistic teaching were to permeate the masses of our people and turn us into a nation of atheists, what do you think would be the effect upon civilization? To my way of thinking, such a condition is terrible to contemplate.

The writer of these lines earnestly hopes that the foregoing arguments may lead doubters to bend the knee to God, in the name of the Lord Jesus Christ, in true repentance and faith, and thus receive the clear assurance of truth, pardon and salvation. "He that willeth to do His (God's) will shall *know* of the doctrine" (John 7:17). Right methods of reasoning may prove that Christian Theism is the only rational and adequate world-view; but Christian experience alone, begotten through faith in Jesus Christ, can impart to the individual the inner certitude of its truth.—*L. S. K.*

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CHRISTIAN FAITH AND LIFE is a splendid contribution to the maintenance of Christian morals and an arsenal of ammunition to enable Christian warriors to struggle against the combined forces of skepticism, modernism, liberalism, rationalism, and infidelity. May your bow abide in strength.—*Dr. F. C. A.*

## Scripture Reading

AT a thanksgiving service held in Boston for the overthrow of Bonaparte a minister read selections from the Scriptures, so appropriate, "that it seemed as if he had called the history of the modern usurper from the pages of the Bible. When he came to the end, I well remember, he raised himself to his utmost height, stretched out his arms, as if in a majestic transport, his face perfectly radiant with emotion, his eyes flashing unwonted fire, and shouted at the top of his voice: 'Babylon the great has fallen! Hallelujah! Praise ye the Lord!' and then burst into tears. The whole audience was carried away with the emotion. Many who were sitting sprang to their feet, and the loudest applause was hardly suppressed." Such are some of the deep impressions made when the public reader of the Bible puts thought, prayer, and proper expression into his reading.—*Don O. Shelton.*

# THE BLESSED DARK

JOSEPHINE RAND

O blessed be the Dark, for weary brain;
For mind that seeks forgetfulness of pain;
For heart that longs to lay life's burdens down,
To leave the cross and hasten to the crown.

O blessed be the Dark, for those who weep,
Whose tears are stayed by the sweet angel, sleep;
Whose spirits soar away to realms unknown
In dreams, and visions of the great white throne.

O blessed be the Dark, for tired eyes,
That close in hope of that great Sun to rise
With healing in His wings, foretold of old,
When rested eyes shall view the streets of gold.

O blessed be the Dark, when Nature keeps
Her tender watch o'er everything that sleeps;
And softly pressing drooping eyelids down,
Enwraps the world in her soft slumber-gown.

God's in the Dark; it is His mercy's gift;
To Him let all Creation's voice be lift
Day unto day in praise, and night to night,
Till the new creature finds his home in Light!

# Factual and Historical Demonstration

SO far in our study, we have been more or less in the realm of the non-empirical. Enlightening as our studies may be in those spheres that are not subject to concrete proof, we are eager to find a more substantial line of evidence. Unquestionably, reason does lead us to *presume* the supernatural. Equally beyond doubt, a vast accrued amount of psychic data also give us occasion to *conclude* that there is a world of the supernatural. It still remains a fact that only actual demonstrations can *convince*.

This, indeed, is the method of science. Knowledge gained and verified is correlated under one subject, and is then termed the science of that subject. To be truly scientific, this knowledge must be gained by trained observers and demonstrated by experiment.

In any type of research, experimental knowledge is the most acceptable kind. Therefore, in this inquiry our case for immortality would be conclusive if we were able to produce evidence that is ponderable and that has been demonstrated experimentally. At once the student of this subject will ask, "Has there been anywhere in credible human history an actual experimental evidence of immortality?" It may surprise some of our readers when we reply bluntly and plainly in the affirmative. Indeed there have been many such factual demonstrations of immortality in the history of the human race. As briefly as possible, let us survey these records.

*Case 1*

Somewhere about the fortieth century before Christ, we have the record of a man whose name is given as Enoch. Enoch enters into history in the now authenticated column of patriarchs who lived prior to the deluge in the days of Noah. The first important event in Enoch's life is given in connection with the birth of his first-born son. From this time on, the magnificent biography of Enoch is condensed in the simple statement, "And Enoch walked with God." How long he walked with God, the record does not say. But it seems to be suggestive that one day God and Enoch walked so far together that it was closer to God's house than it was back to Enoch's dwelling, and this man's history closes with the simple statement, "And Enoch was not, for God took him." We have deduced from this historical record that Enoch was translated. It may possibly be that God took him through the ordinary channel of death, but all students of history, practically without exception, cite this as a case of translation.

The simple fact remains that, by whatever means, God took Enoch.

What for?

To annihilate him into nothingness?

It is folly to suppose that God in His wisdom would exert His power to lift out of this life and into His presence, one whom He intended to blot out of existence. Holding this thought in reserve for just a moment, we must correlate with the experience of Enoch that of another man.

This second man who had a corresponding experience was the prophet Elijah. Somewhere around a thousand years before Christ, this man Elijah lived and taught in Israel. Concerning the death of Elijah, we have a most absorbing historical record. God had revealed to him the hour of his departure from this life. At the appointed moment, Elijah sallied forth, with fifty-one credible witnesses who watched his departure. Out of heaven there swept what is described as a chariot of fire, and in this flaming glory Elijah was swept out of the world of earth-bound men. If those who depart this life are not living elsewhere, and if there is no life to come, then why all this bother and concern in the translation of Elijah? Evidently there was a purpose, a

program, and a plan in the unique method by which Elijah, as well as Enoch, had departed this life. That purpose will become apparent as we apply their experience to a later historic event, but we hold both these experiences in abeyance while, for a moment, we digress to

*Case 2*

In the fifteenth century before Christ, there lived a mighty man by the name of Moses. No purely human being has made a more definite impact upon history than did this man. Almost unnumbered millions have believed in him and have guided their destinies by the written words that he left. The undying religion of Judaism was born in, and is based upon, the written records of Moses. Although it was a scholarly fashion in a past generation to deny the reality of the existence of Moses, the science of archeology has refuted this position of learned ignorance. There is no character of antiquity, from Napoleon down through Alexander the Great, to Chedor-Laomar, that has been more thoroughly authenticated than Moses. In the course of his life and history, Moses led the vast hegira of two and one-half million Hebrews from Egypt to the Promised Land. On the border of the Promised Land Moses died, and his body was buried. This fact cannot be questioned, as there were two and one-half million witnesses to the fact of his passing. The vast horde of the hegira mourned his going, and solemnly following his last instructions, appointed Joshua to be their new captain and commander.

Now we skip across the intervening centuries to the era that marks the rebirth of all history. Bethlehem's manger has been graced by the birth of a babe Who was the fleshly incarnation of Deity. In the years of His ministry, offering the Kingdom of God to Israel, the Lord Jesus climbed the Mount of Transfiguration, with three acceptable witnesses. This was, and still is, the Law, that "out of the mouths of two or three witnesses shall every truth be established." On that Mount of Transfiguration, the flesh of Jesus that had veiled His Godhood was illumined in the experience that men still call the Transfiguration. Summoned from wherever they had waited, Moses and Elijah came back to this earth and conversed there with the Lord Jesus Christ.

It is highly significant that Moses and Elijah were apparently recognized by Peter, James, and John, without a formal introduction. In his famous comment on this experience, Peter did not say, "Who are these two men who talk with Jesus?" Instead, Peter said, "Let us build here three booths of commemoration, one for Jesus, and one for Moses, and one for Elijah." *Moses and Elijah, then, were alive from a thousand to fifteen hundred years after they had died upon the face of this earth; or rather, after Moses had died,* for Elijah had been lifted into the world of the supernatural without the formality of death. This we can advance as accurate historical evidence. Centuries after their departure from this earth, these two men returned, possessing sufficient of the earth personality to be instantly recognized by men who knew them only by their description.

II.

The greatest possible evidence of immortality would be, of course, an authentic resurrection from the dead. If the life has departed the body, and this departure of life is synonymous with the extinction of life, how then can that life return? We must carefully note the difference between resuscitation and resurrection. Sometimes animation becomes suspended, resulting in a condition that is referred to as coma. The beat of the heart is apparently stopped, and all organic functions seem to have ceased. The skilled medical scientist, however, is quick to discern the difference between death and coma. There are cases on record of men who have lain in the state of coma day after day. Then, in response to treatment or to some

mysterious but at present unknown law of nature, animation has re-activated the body, and life is taken up where it was temporarily interrupted.

If, however, there is no question but that a body is dead, and that body comes to life again, this we term resurrection. Literally, the word "resurrection" can mean but one thing, namely, the return to an earthly body of the life that has departed from that body. If we can find authentic, historic cases of such resurrections, we must accept them as evidence of immortal life. These demonstrations would be especially effective if the risen bodies had not only been pronounced dead, but had been embalmed before burial. In past history there have been many notable historic instances of resurrection.

(*a*)

The first of these is the son of the Shunamite woman, whose story is given in II Kings 4:18-37. If you have not read this record recently, we suggest that you pause and open your Bible to this chapter, and read again this lovely incident. You may remember that this Shunamite woman was one who had entertained the prophet Elisha, and had often made him an honored guest in her home. Indeed, she had been so delighted with the visits of this man of God that she caused to be added to her dwelling a small room, and had furnished it simply but comfortably for the exclusive use of the prophet. So delighted was the prophet of God with this kindness shown to him, that Elisha inquired concerning the highest hope of her heart. Being childless, she announced that her greatest desire was to have a child of her own. In response to the prophet's blessing and in answer to his prayer to God, a babe was born in the family. From that time on, Elisha was more honored among them than he had been before.

Now the record tells us of what occurred when the child was in the neighborhood of ten or twelve years of age. Out in the field in the heat of the harvest time, the lad had accompanied his father and the reapers. In the excitement of the excursion, the boy evidently failed to exercise precaution, and suffered a sun-stroke. As a result of this experience, the child died.

We cannot help noting the unintentional evidence of the truthfulness of this record in what might be termed the psychology of fatherhood. If the story were not so pitiful and touching, we would almost call it humorous, it runs so true to type. When the lad fell a-dying with the sun-stroke, like nine hundred and ninety-nine men out of a thousand, the father wrung his hands in helplessness and said, "Carry him to his mother!" This ingenuous but artful introduction of typical masculine psychology is one of the internal evidences of the truth of this episode.

When the mother saw that the child was dead, she had his body laid upon the bed that was sacred to the use of the prophet. In haste she sent a messenger on a mounted animal, and ordered him to spare no speed in arriving at Mount Carmel, where Elisha was then resting. In response to the desperate cry of this believing woman, Elisha journeyed back to the house where the child lay dead upon his bed. Elisha prayed to Almighty God, and stretched himself upon the body of the child, breathing upon him and calling desperately in sublime faith. He so moved God in that hour of distress, that God restored the child to life again.

A simple examination of the record clearly indicates that this lad died. If, then, one who had been dead had life restored to his body, that life must have been in existence in a waiting condition in some other sphere of reality. This one case alone, which is so well authenticated in books whose historicity cannot now be questioned, would be sufficient to prove the case for immortality.

(*b*)

The second record of a resurrection is that of an unnamed man whose funeral was so rudely interrupted. In

the thirteenth chapter of II Kings, we read of the death of Elisha and the fact of his burial. In those days, marauding bands of Moabites invaded the land of Israel during the early months of the year. In the twenty-first verse of this thirteenth chapter of II Kings, we read of a funeral procession journeying to the burial ground. As the bearers of the body were passing the sepulchre of Elisha, they saw on the near horizon an armed band of these invaders. In the haste of their terror, they cast the body of the dead man into the sepulchre of the prophet.

The instant the dead body touched the bones of Elisha, the man came to life again and stood upon his feet!

It would be interesting if we took time to note the spiritual significance of the lesson that God was thus seeking to impress upon the intelligent remnant in dying Israel, but such is not our purpose at this time. We merely call attention to the fact that a spirit which had departed this body, by a miracle of God's performance, was called back again from the place to which it had gone. This being so, that spirit *must* have been alive.

(*c*)

This third episode is perhaps better known to students of history than any other miracle of resurrection save only the resurrection of Jesus Christ Himself. All three of the synoptic writers, Matthew, Mark, and Luke, tell us the story of the resurrection of Jairus' daughter. It has been argued by thoughtless and undiscerning readers of this record that the three stories do not agree. This, however, is not so, as a careful study of the various texts will show. It is true that each of the writers adds details that the others have not included, so that no single account affords a complete portrayal of this episode. The details in each case, we find, are complementary or supplementary rather than contradictory. The three records form a mosaic account, and the story may be put together in such a fashion as will establish the credible details of this notable event.

When the Lord Jesus concluded His ministry at Gadara, He came back to Capernaum by boat. You will remember that He at once signalized His return by healing the palsied man. At the time of this miracle of healing, the Lord Jesus had the presumption to say, "Thy sins are forgiven thee." At once an uproar arose in the crowd, who accepted this as a pretension to the possession of deity. The Children of Israel believed, even as we believe, that God alone can forgive sin. The crowd thronged and pressed around the Saviour, murmuring and raising questions as to the right of Jesus to say to this man, "Thy sins are forgiven." Making use of this question as He frequently used other such episodes and incidents, the Saviour began to teach the assembled multitude.

In the course of the argument between the Lord Jesus and the Pharisees, the Saviour introduced the parable of the new wine in old bottles. While thus discoursing to this assembled multitude, He started through the crowd and saw a man by the name of Matthew, to whom He spoke, saying, "Follow me." While talking with Matthew, Jesus was approached by Jairus, who with sorrow and distress told the Lord Jesus that his young daughter lay sick unto death. The Lord Jesus assured this father that his only daughter, the joy of his heart and his life, would be restored to him, and with Jairus, Jesus started through the press of the throng to reach the home that sickness had invaded.

As He passes through the throng, a suffering woman, who had been plagued with hemorrhages for many years, reached out and touched the border of His garment, and found her suffering body restored. Jesus took this occasion to stop, and began teaching a lesson concerning the power of faith. While He was still instructing the multitude concerning the goodness and the grace of God which are waiting to be poured out upon men in response to the cry of faith, the servant of Jairus came and said, "Trouble not the Master any

longer. Thy daughter is dead." Instantly Jesus turned away from the crowd and said to the father, "Fear not; believe only, and she shall be made whole!"

There can be no question, from the evidence preserved to us, that when Jesus arrived at the home of Jairus the girl was dead. This fact cannot be questioned or evaded. When the Saviour, using a common figure of speech, said "Weep not; she sleepeth," the records say, "they laughed Him to scorn, for that they knew the girl was dead." The Saviour emptied the room of all the idly curious, and took with Him the requisite three witnesses. Once more, Peter, James, and John, with the father and mother of the dead girl, were privileged to see the power of Jesus expended. The father and the mother might be so interested in the restoration of their daughter that their evidence might later be refuted, but Peter, James and John were disinterested spectators, such as the law could accept as credible eye-witnesses. When Jesus put forth His hand and took the hand of the dead lassie, saying, "Maid, arise," *her spirit came back* and she arose straightway and sat up to satisfy her hunger. The most interesting point in this entire narrative, as far as evidence is concerned, is the simple statement, given under inspiration of the Holy Spirit, in these exact words, "And her spirit came back."

Back from where? Certainly not from annihilation, and equally certain from some place where the body could not follow. There must be, then, a place of dwelling for spirits. The spirit is that portion of the individual that is most truly alive. So if this spirit exists after it has left the body, and exists with such certainty of life that it can return and re-enter the body it has quitted, we have in that fact an evidence for immortality that cannot be refused.

(*d*)

Another unquestioned, historical proof of the fact of immortality is found in the episode of the son of the widow of Nain. For reasons best known to the narrator, the name of this woman is not given, nor is the name of her son preserved for us down through the centuries. The significant episode is clearly set forth in the simplicity of the record in the seventh chapter of Luke. In five short, concise verses, we are swept back across the dimness of the centuries that have intervened, to the presence of a scene typical in oriental countries. After the fashion of eastern lands, a procession was wending its vocal way down through the narrow, twisting streets of the tiny village of Nain. Borne in their midst was the bier on which lay the dead body of a lad who had been loved with all passion and fervor possible only to the heart of a mother who had no other living thing to call her own. Hired mourners undoubtedly led the procession, making the air vibrant with the doleful sounds of their tragic outcry. Behind them came the relatives and friends, their faces covered from the gaze of the throng, weeping silently.

As this dismal company passed through the gate of the city, they met a small band journeying into the town to seek rest at the end of a journey. In that small incoming company, there was One Whom history has recognized as the Son of God. Touched by the heart-breaking sorrow of the widowed mother, and moved by that infinite compassion possible only to God, our Lord Jesus reached out His hand and raised the lad back to life again. Every member of the funeral procession saw this done. A large percentage of the village folk standing about the gate were witnesses to this historical episode.

If the boy came back, where had he been? We must continue to reiterate the fact that it is impossible to bring back an annihilated spirit. *If, however, the spirit of this lad had been alive and conscious in some other sphere,* this would constitute, all by itself, factual evidence of immortality. And by the same reasoning, only the fact of immortality can account for the spirit's re-

turn. The two conclusions are interdependent.

(*e*)

The case of Lazarus is one of the most satisfactory and complete proofs of immortality that this earth has ever seen. Not a single detail is missing in this record that would be essential to a case that was to be received as evidence. We are even gratified to learn that out of the deep grief of a broken-hearted family there came that supreme and confident assertion from the Lord Jesus that begins, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

The body of Lazarus had been lying in the grave four days. The man was not only dead, but the further detail is added that his body had begun to decompose. Surrounding the scene of the resurrection of Lazarus was a vast crowd of witnesses. Not only those who knew and loved the man himself, but the idly curious had gathered to see what the Teacher would do in the presence of the death of one whom He had personally loved. When we say "the idly curious," we are conscious of the fact that no race or culture can compare with the oriental peoples for the bland and confident manner in which they insinuate themselves into the affairs of their neighbors. Because of this characteristic of those people, the miracle of Lazarus' raising was done before a tremendous company of credible witnesses.

The value of this case is further enhanced by the additional fact that many of the witnesses were converted to faith in Christ. Having seen His power to bring back the dead, they received Him as Messiah. They recognized that the One of Whom the prophets had spoken, saying that He would come working signs and wonders, had at last graced the earth with His presence.

The final touch of assurance as to the credibility of this episode is given, however, not by the friends of Lazarus or the converted believers in the Lord Jesus, but is supplied by His enemies. When the testimony of Lazarus was bruited about, resulting in the conversion of all who heard, the enemies of Jesus plotted to put Lazarus to death again. Thus in stentorian tones across the silences of those intervening years, they testify to the truth and historicity of this miracle.

Undoubtedly, there are a thousand questions we would like to ask Lazarus. We would like to know where his spirit was in the four days it dwelt outside his body. We would like to know in what form it was clothed, and how that form was garbed. We have innumerable questions to ask concerning his surroundings in that spiritual estate. We would like to know whom he saw and what was the subject of their conversations. With what language did they speak? It has pleased the Lord to draw a veil of silence over all this source of information. Rest assured that the curious people of that day asked all these questions and more. Whatever Lazarus' answers may have been to all that the curious queried, none of his replies have been preserved to us for this generation. Thus God would focus the keen scrutiny of our attention upon this one immutable fact: The dead are alive! For only if the spirit of Lazarus *had been living in some other sphere and form of existence* could he have returned to again occupy the body from which death had separated that spirit.

(*f*)

The mysterious case of the nameless saints, that is mentioned only in Matthew 27:52, is another factual evidence of immortality. We are told here that when Jesus rose from the dead, the earth did quake and the graves were opened and the bodies of many saints that slept rose from the dead. All these were seen in Jerusalem after the resurrection of Jesus. The reason for this minor harvest is apparent. The Lord Jesus said that He would die as a grain of wheat is planted in the ground alone, but when that grain of wheat rises in

the newness of green life, it matures to a handful of that which was planted. Also, we read in the Old Testament that when the harvest was ripe, the priest first put in his sickle and took out a handful, which was called the "first-fruits." This was offered as a wave offering before God, to thank Him for the abundance that the earth had produced.

So the Lord Jesus, in anticipation of that great harvest that shall rise from the earth when the final trumpet shall sound, took with Him in His ascension to heaven, an handful to offer to God. Every one of that nameless company, dignified only by the precious name "saints," testifies in clarion tones to the reality of a life after death. And so in the case of Tabitha, in the ninth chapter of Acts, and the case of Eutychus, in the twentieth chapter of Acts, there are evidences that are more than straws which show the direction from which the wind is blowing. The family of Tabitha and the loved ones of Eutychus were as rejoiced by the resurrection of these two as we would be if one of our own family suddenly came back from the dead. These are proofs of immortality, all of them pointing to the greatest demonstration of all.

(*g*)

The supreme evidence of the fact of everlasting life is the resurrection of Jesus Christ Himself. Early in His ministry, the Lord Jesus offered this as the only supernatural sign that would be given to the Gentile nations to demonstrate His deity. When the critics of His day asked, "What sign showest thou?" the Saviour replied, "There shall no sign be given you, save the sign of the Prophet Jonah. As Jonah was three days and three nights in the monster of the deep, so must the Son of Man be three days and three nights in the heart of the earth."

Because only God can save from sin, and also because salvation is inherent in faith in the deity of Jesus, the tenth chapter of Romans makes belief in the literal resurrection of Jesus to be one of the two essentials of salvation. In the ninth verse of this familiar chapter the statement is made, "If thou shalt confess with thy mouth Jesus as Lord and *shalt believe in thine heart* that God hath raised him from the dead, thou shalt be saved" (Rom.10:9). In language so clear that a child can understand its import, we have here the two things necessary to the possession of everlasting life. Since the resurrection was to be a sign of the deity of Jesus, acceptance of that sign is a confession of faith that He Who is our Saviour was God, and thus able to save. Confessing this inward belief with our outward acceptance of Him, we thus put ourselves under the mercy and the grace of Him Who has power to redeem, transform, and save.

The resurrection of Jesus Christ is given in the Scriptures as the grounds of our own resurrection and the pledge of the reality of that fact. In the fifteenth chapter of I Corinthians, Paul, following the reasoning of the Holy Spirit, says that if Christ is not raised from the dead, then we are not raised. But if Jesus was in fact and truth raised from the dead, then our resurrection is as certain to be as His was an accomplished fact. Again in the seventeenth chapter of Acts and the thirty-first verse, the fact of the resurrection is given to the Gentile nations as proof that God will receive and forgive all those who turn to Him through His Son.

No fact in history has been as well authenticated and established as the fact of the resurrection of Jesus. If over five hundred credible eye-witnesses appeared before a modern court to testify unanimously as to any one subject, the court would call that matter settled. There were more than five hundred credible witnesses who saw Jesus alive in a fleshly body after His resurrection from the dead. In the brief space of this concluding paragraph, we have only room for one conclusive evidence to establish this blessed fact. This, however, can readily be done. The student of his-

tory will remember that two great Romans, Titus and Pontius Pilate, crucified around the walls of Jerusalem thirty thousand male Jews of the military age. The military age in Rome was the same as is the military age in our government, from the years of eighteen to forty-five.

That means that thirty thousand young men, of approximately the average age of Jesus when He died, were crucified on Roman crosses in that one brief period of time. We have never met a student of history who could not name one of those thirty thousand. That universally remembered One is the Lord Jesus Christ. No one today remembers the name of any other one of that thirty thousand! How can we account for the fact that 29,999 of these martyred Jews remained nameless, while the whole world remembers the name of the One? The simple explanation must be that all save one remained dead, and the dead are soon forgotten. All history, however, remembers the One Who rose again from the dead. This fact alone would establish the resurrection of the Lord Jesus to have been a literal, historical occurrence. So, then, we can append our hope for immortality upon this historical, irrefutable demonstrated fact: since Jesus rose from the dead to resume an earthly ministry in a re-animated body, His soul and spirit were alive somewhere while His body slept in the grave.

The fact of the Resurrection of the Lord Jesus is so important as evidence, that we cannot present the proofs of this great event in a mere paragraph. We shall make this thesis the subject of an editorial in our next issue.—*H. R.*

## Wind Flowers

A flower has been discovered in South America which is visible only when the wind blows; it is of the species cactus, and when the wind blows a number of beautiful flowers protrude from the little lumps on the stalks. So in the trials of life are brought out our noble nature, our love, our patience, our faith, our hope.

## The Conquering Christ

Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Cæsar, Mohammed and Napoleon; without science and learning, He shed more light on things human and divine, than all the philosophers and scholars combined; without the eloquence of the school, He spoke words of life such as were never spoken before, nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe.—*Philip Schaff, D.D.*

## Do Not Give Up

You need not utterly despair even of those who for the present "turn again and rend you." For if all your arguments and persuasives fail, there is yet another remedy left, and one that is frequently found effectual when no other method avails. This is prayer. Therefore, whatsoever you desire or want, either for others or for your own soul, "Ask, and it shall be given you."—*John Wesley.*

## "The Old is Better"

**What is the new theology?**
**Some substitute for Calvary,**
**Exalting sinful, guilty man,**
**Ignoring Heaven's peerless plan,**
**It cannot give my conscience peace,**
**Nor find my spirit sweet release.**

**What is the old theology?**
**'Tis—Jesus died instead of me.**
**Jehovah's law He magnified,**
**God's justice fully satisfied,**
**I died in Him, yet live again,**
**With Him forevermore to reign.**

*—A. H. Cameron, in S. S. Times*

# World Religious Digest

## Pauline Epistles

THE discovery of ancient Bible manuscripts is always news. In 1931 came the Beatty Papyri. They consisted of pages from the Gospels and Acts, some of the Pauline Epistles and the Revelation. There were also certain Old Testament books represented in this discovery, but it is the New Testament books which have interested scholars primarily. They are the oldest New Testament manuscripts of which we have any considerable proportions preserved. They can be dated to the third century; and some scholars would date them to the second century, although it is unlikely that such an early date can be definitely considered until after more painstaking research has been done upon it.

Recently large sections of the Pauline Epistles, which were missing at the time the manuscripts were first purchased, came to light, and we now possess most of the text of the Pauline Epistles in this most ancient manuscript. The manuscript had apparently been separated by dealers, and certain leaves of it sold at different times to Mr. Chester Beatty of England and to the University of Michigan.

The order of the Epistles in the sections of the manuscript which are now at hand differs from the order we have in our present English Bibles. They read as follows: Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 Thessalonians. The manuscript as preserved closes with 1 Thessalonians, but the folding of the manuscript shows that the manuscript was originally longer. The study of this new manuscript datum will be one of the major works of all first class New Testament scholars for the next few years.—*Dr. James L. Kelso.*

A much worn piece of papyrus dating back to the second century, A. D., and said to be the oldest New Testament manuscript thus far found, was brought to light in the Ryland Library, Manchester, England, recently. Written in Greek, this old roll of sacred script is thought to be 200 years older than the Codex Sinaiticus. It is not known how the Ryland Library obtained the papyrus, but it is believed to have been included in a collection of papyri, brought from Northern Egypt. This fragment comprises verses 31 to 33 and verses 37 and 38 of Chapter XVIII of St. John's Gospel.—*Wesleyan Advocate.*

The 400th anniversary of the martyrdom of Tyndale was celebrated in London on October 4th. The crime Tyndale committed was translating and circulating the Bible in the language of the common people.

A day of fasting and prayer was proclaimed by the National Protestant Church of Switzerland for the persecuted believers in many lands who are today exiled to Siberia and to Arctic wastes in Russia, put in labor camps and concentration camps in Germany, forbidden the right to worship in Spain and Mexico, and who are menaced in many other lands. It was announced that the day was a day of fasting so that all who fasted could realize how many were suffering from hunger.—*Revelation.*

During the Daily Vacation Bible School of the Northwestern Bible School, Minneapolis, 322 students conducted 273 schools in 15 states with an enrollment of 15,000, and an average attendance of 8,250; 2,500 homes were visited and 1,300 people were dealt with personally. More than 2,600 people accepted Christ as their personal Saviour.

A missionary who had been abroad some years reports seeing in America things running more and more to nudity, pagan paintings and the like, while heathen people, when converted, move toward modesty, chastity and restraint.

A Jesuit priest and a Protestant minister have concluded 113 meetings in the course of a two-months' tour from coast to coast in the U. S., and back again. They visited 27 cities in 12 states, addressed 45,000 persons in audiences, and spoke over the radio in 14 centers.

*The China Fundamentalist* has reliable authority for this order from Moscow to Chinese Reds: "Whereas they are to continue to capture evangelical missionaries [why not Roman Catholic?] and to hold them for ransom, they are to cease murdering them, as the murder of the Stams has aroused horror that has embarrassed our plans."

The health of Sir Wilfred Grenfell precludes the possibility of his resuming his work in Labrador. He has given forty-four years of his life to hazardous medical missionary enterprises in that far northern land. His work has completely transformed the conditions of its inhabitants. Hospitals, schools, cooperative agencies and recreational centers have come into existence under his leadership.

In 1917, when the Gospel was preached in the streets of Kishnev, Bessarabia, the throngs were so great that traffic had to be stopped. Now there are about 10,000 members of the Baptist Church there.

The Moravian Mission in Nicaraugua has a community of 13,000 Christians with schools and philanthropic institutions. It is still expanding and has overflowed into the neighboring republic of Honduras.

About 2,000 men and women of Borneo are reported leaving their old practices of vice and are taking definite steps to walk in the pathway of Christ's followers.

It looks as if we shall be compelled to revise our notion that the Phoenicians were the authors of our alphabetical writing. If the conclusions drawn from the findings yielded by the Lachish excavations are correct, we should admit that the Israelites under Joshua brought the alphabetical script with them into Canaan and the Phoenicians learned it from them. The discovery of the Bible city of Lachish at Tel Duweir in South Palestine is due to the Wellcome Archeological Research expedition which for four years has conducted excavations on that site, and dug up sufficient evidence for its identification. Like Troy, there are ruins of several towns, perhaps a dozen, superimposed one above the other, with a depth of debris of 62 feet. The very important work already done appears, however, to be a mere fraction of that still to be done, more promising, say those concerned with it, than any other archeological work at the present time. For both the rock tombs under the hill and the ruins of an Israelite temple outside the walls of the city have already yielded what is looked upon as evidence of priceless value for Old Testament study.—*Christian Century.*

H. W. Shepherdson, of the Australian Baptist Missionary Society, has constructed an airplane, in which he travels to the remote parts of the continent, preaching the Gospel.

A missionary on furlough when asked what is the matter with the churches in America, diagnosed the disease as follows:

1. Fatty degeneration of the heart (wealth, luxury and ease).
2. Pernicious anemia (lack of blood in its theology and in the fight with sin).
3. Cerebrospinal meningitis (destruction of backbone and brain center).
4. Cancer (unbelief in the supernatural).
5. Neuritis (super-sensitiveness to ridicule and criticism).

I read this some years ago. But that missionary's diagnosis is as true as that fire burns.—*R. G. Lee.*

The British and Foreign Bible Society's annual report shows a sizable increase over last year in the distribution of Bibles, Testaments and Scripture portions. Thirteen new versions of the Bible have been added to the society's list of languages during the year. Eleven of these are for Africa, one for Europe and one for Oceania. In the course of the year, the 700th language was reached and the total is now 705.—*Revelation.*

Sudan United Mission is asking for thirty-five missionaries, including three doctors and several trained nurses.

Devil worshippers to the number of 10,000 hold regular meetings in Paris. An investigator says he found many American girls and women attending the meetings. More women attend than men.

The chief Rabbi of a Jewish Synagogue in Germany is telling his people to read the New Testament and to accept Jesus Christ as their Messiah.

The Rev. M. M. Bussey, traveling evangelist, uses an iron stove attached to the exhaust line of his automobile to cook his meals. "If I wish medium boiled eggs, I travel ten miles; hard-boiled, sixteen miles." The car also contains a bed, made up when both seats are removed, a built-in clothes closet, trunk and washstand. A pulpit is set up on the front bumper. This can easily be converted into a desk chair for typing on a portable machine. Mr. Bussey has traveled over 200,000 miles in thirty-two states, Canada and Mexico. He began traveling to regain his health after a near-nervous breakdown.

The Protestant Episcopal Church paid out $1,200,000 in pensions last year or approximately $1,000 to each beneficiary, a sum which is equal to the ultimate provisions of the Social Security Act. Total assets of the fund, which was started in 1917 for the benefit of Episcopal clergymen and their families, now amount to $30,596,667.

In a Bible Society display at the Texas Centennial Exhibition is a Czech Bible published in 1613 and once buried in a field for safety during the Catholic persecutions in Bohemia. It was brought to Texas by Moravian settlers.

A group of lawyers and ministers have set themselves up as a nonprofit, nonsectarian corporation "to promote more general reading of the Bible."

The new organization, which its founders say they expect to spread to every state of the union, has applied for incorporation in Ohio as "Bible Bond, Inc."

"There are only about twenty of us so far," declared Dr. Howard Hyde Russell, lawyer, churchman, and temperance leader of Westerville, Ohio. "But we already have received notice from one hundred or more clergymen that they wish to enroll.

"Actually, the idea was promulgated by a number of attorneys and designed to start on the four hundredth anniversary of Coverdale's publication of the English Bible some time in 1535."

Dr. Russell said the corporation's constitution would permit membership by "any person who will promise to read some portion of the Bible every day."—*Chicago Tribune.*

Eastern Siam, it is reported, has hundreds of Christian converts with no missionaries except the colporteurs and the Scriptures.

The Church of the Nazarene averages $26.77 per capita in support of the Gospel, an average higher than that of any other communion, it was announced at the ninth quadrennial general assembly of the church, which closed an eight-day session in Kansas City recently. The next highest figure, it was stated, is $21.56 and the lowest $5.76.

The Baptist churches in Roumania number nearly 60,000 members, which is six times as many as at the close of the World War.

A great fish, comparable to that in the Book of Jonah, is described in a letter from missionaries in Syria published in *The Evangelical Christian.* It came into Alexandretta harbor, was wounded by French officers, and found to be so huge that no derrick available could handle it. So it was cut into three parts and brought on trucks to Beirut to be placed on exhibition.

The head alone weighed more than six tons. A man standing on the lower jaw could not possibly reach to the upper, the opening being eight feet across. A picture of a number of men standing in the mouth of "the great fish" was taken. This, it should be noticed, was a Mediterranean fish taken in the region where Jonah was cast ashore.—*Ernest Gordon.*

During the past ten years the Communist Party of Russia has increased its membership by 1,000,000. The Christian membership, in spite of all Soviet's crushing propaganda, has increased its membership by 6,000,000.

Portuguese East Africa is not friendly to Christians. The police recently arrested believers for no other offense than being in possession of a copy of the Bible. Some were beaten and cast into prison.

In 1901 there was only one mission station in the Sudan. Now 23 societies are at work there with a staff of 705 missionaries reaching over 230 tribes.

Mr. Lionel Fletcher, the evangelist, has had wonderful meetings in Stellenbosch, South Africa, the Dutch university town. Many students have been converted. The Bible in Afrikaans has in two years sold to the number of 300,000 copies. Before this vernacular edition was printed, the Holland Dutch Bible was used. But as this form of Dutch is no longer taught in the schools, Bible reading had been to a certain extent lapsing. With the vernacular Bible, Bible study and regular family worship are everywhere reviving.—*Ernest Gordon.*

## Cocktails in Kansas

NOW that the election is over, we can not be accused of partisan propaganda in protesting against the debasing influence of such conduct as was reliably reported from President Roosevelt's train as he campaigned in Kansas. A correspondent of an Eastern paper stated that the men on the President's train entertained Kansas visitors to the train by serving cocktails, and the clear implication was that, as Kansas is legally dry, this was done in order to give them what they could not get elsewhere.

We shall not go so far as to say that this was done as a deliberate affront to the state and its attitude. Perhaps it was not even based upon the calculation that if any Kansas authority tried to interfere it would put Governor Landon "on the spot" in the wet East.

What is perfectly clear, however, is that we have here a sample of the official disregard for law that exists, not only in the White House, but all over the land. Those very officials, who should teach the people, by scrupulous adherence to the letter and spirit of laws, how very important reverence for authority is, are themselves winking at trespasses and participating in them.

Moreover, here is revealed but one indication of the general crime of the Federal Government with reference to dry laws. It was specifically promised by every one involved in repeal that the forces of the Federal Government would be used to protect dry states from the activities of their neighbors. Does any one know of a single action by which the Federal Government has thus shielded a dry state?—*Christian Standard.*

In Jerusalem there has been recently discovered another inscription from the Temple of Herod which gave the order forbidding Gentiles to enter the sacred precincts. The wording is slightly different from the only other known inscription of this type, which has long been one of the prize objects of the museum in Istanbul.—*Dr. James L. Kelso.*

A world congress of atheists, *called for Easter* at Prague, plans an "Anti-God Front," a coalition of international freethinkers and Bolshevist proletarian atheists, and a string of minor but similar organizations among artists, actors, teachers, and physicians. This for a simultaneous storming attack upon Christianity and the institutions of Christendom.—*Ernest Gordon.*

The National Young Life Campaign of Great Britain now numbers 11,000, all pledged to win souls and serve in the local church. They stress the movement's two-fold slogan: "Every Campaigner a Soul Winner; Every Church an Evangelizing Center."—*M. P. Recorder.*

Observers notice an intensive turning of the people in Russia towards religion. There have been many cases where factory workers have voluntarily collected money for a new church building. Many of these workers were imprisoned as a result. In the industrial districts new churches have been built, some of the actual participants actually being communists and atheists. There are hundreds of communists, now bitterly disappointed with the communistic program, who are turning to the church. —*European Harvest Field.*

Captain Klopfenstein of the Salvation Army reports wonderful conversions in the French penal settlement on Devil's Island, French Guiana, where the Army has recently opened work.

The leader of a new evangelistic movement in eastern Poland says that 40 district conferences were held recently, attended by 100,000 people, and that thousands decided to become Christians. Russians are crossing the border secretly, begging these Polish people for copies of the Word of God.

China Inland Mission during 1935 had an *increase* of forty per cent in income over that of 1934. This was the second largest year's income in the history of the society.

The 400th Anniversary of the Reformation in Geneva last June was an imposing affair, with representatives from 22 countries and 18 theological faculties and the collaboration of the secular authorities of the city. The old cathedral of St. Pierre was overfilled with 4,000 people who received the Communion, one by one, from the hands of sixteen pastors. A word of Scripture was given to each as he partook. This river of communicants moved to the front during an hour and a half. The Monument of the Reformation was the scene of a great demonstration of 20,000 people who, with upraised hand, took the oath of fidelity:

"With thanksgiving to God for giving to us the treasure of his Word, and filled with gratitude to the fathers for the resolution which they took four hundred years ago to make faith and worship conform to Holy Scripture, we declare, today, our determination to remain faithful to the Reformed Faith and affirm that Jesus Christ shall ever remain the single head of the Church" (that is, the church of Geneva).

Fierce opposition is being raised to a five-year plan of Evangelism, led by the Baptist Missionary Society in Ceylon. First the campaign will seek to "make every nominal Christian a living witness, and by the end of the first year, every Church-member aflame with Evangelistic zeal."

The Missionary Alliance has received a gift for the establishment of a Bible school for the training of a hundred evangelists in Africa.

In Germany, an old man who was born a Jew and converted to Christianity when he was still a child, has been sentenced to imprisonment for seven months for employing an Aryan servant. The old man pleaded that he was not a Jew and that he always considered himself to be a pious Christian, but the court ruled otherwise. In Hamburg, too, a man who long ago left the Jewish creed and adopted Christianity, and who

strongly argued that he was not a Jew, has been sentenced to imprisonment for a year for associating with an Aryan woman. In Nuremberg, an Aryan has been sentenced to hard labor for eighteen months for associating with a Jewess who had adopted Christianity.

In Eastern Siam hundreds of people, with no teacher other than the Holy Spirit and the colporteur's Scriptures, have accepted the Gospel in a great section of the country. Whole villages have come to believe in Christ.

Churches and religious bodies in the United States gained 670,801 members during 1935, according to the *Christian Herald*. The Baptist churches, with a membership gain of 163,318, led all Protestant denominations. The Methodist bodies were next with 91,069.

The Chinese biscuit manufacturer of Hong Kong, who sends out his product to every part of China and the Netherland Indies, enclosing in each package the words, "Jesus said, I am the Bread of Life" in four languages, showed Dr. Temple of the Bible Society hundreds of letters received asking for more information about this same Jesus.

In Shantung, which is one of the more conservative provinces, a new attack upon foot-binding is just taking place. Orders have been sent throughout the whole province that all women and girls under 20 are to unbind their feet if bound. Six months have been given to have this carried out. Those not obeying are to be punished and their parents also. If their home happens to be that of anyone employed in any way by the government, the punishment will be doubled. Districts where the order is carried out well are to be rewarded.

John Calvin is being honored by having a street in Paris named after him.

Catholics in the Congo region of Africa are reported to have increased their workers by 950 in the past year.

Of 30,000 students enrolled in the universities of Japan, 27,000 have no religion whatever, not even any kind of pagan religion. Only 60 are Christians.

The churches of the land are sprinkled all over with bald-headed old sinners whose hair has been worn off by the friction of countless sermons that have been aimed at them and have glanced off and hit the man in the pew behind.—*Henry Ward Beecher.*

## Interpretations of Love

Patience is Love on the anvil bearing blow after blow of suffering.

Zeal is Love in the harvest field, never tiring of toil.

Meekness is Love in company when it vaunteth not itself.

Perseverance is Love on a journey pressing on with unflagging step toward the end.

Joy is Love making its own sunshine where others see nothing but gloom.

Power is Love driving the soul's chariot wheels over all opposition.

Gentleness is nothing but Love in her own sweet voice and manner.—*Sel.*

## Social Freedom Harmful

Dr. Seale Harris, of Birmingham, Ala., in an address before the Southern Medical Association convention in Chicago said ulcer of the stomach was increasing among women, and he attributed this largely to their smoking of cigarettes. Ulcer of the stomach used to be eight times more frequent in men than women. But this was before women started smoking.

The Permanent Bunyan Fund, raised by the American Tract Society on the Three Hundredth Anniversary of the birth of John Bunyan, has been responsible for the republication of "Pilgrim's Progress" in many languages. Recently the Society made possible the translation and publication of this priceless book in Garo. The work was done in cooperation with Miss L. M. Holbrook, of the American Baptist Assam Mission, Tura, Assam, India.

# THE SANCTUARY

## Coming to Terms

BISHOP H. C. MORRISON, D.D.

**Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison.**

**Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing. —Matt. 5:25, 26.**

### What is The Adversary?

WHATEVER may be the primary meaning here, God is the adversary of sin. God hates sin. God will ultimately destroy all sin, and all souls who refuse to renounce it. But redeeming love holds divine wrath in abeyance, while God Himself comes as a plaintiff with a complaint against the sinner, and seeks to bring him to agreement with Himself. So the adversary becomes the plaintiff.

The world is not to confer, nor compromise; but "agree" with Him. Come to His terms. Comply with His requirements. Here is a distinctive feature of the Gospel. Salvation is one price. Other things may be "marked down" and may fluctuate in price with the seasons; but the price of pardon is without change. Some pulpits mark it down; but the marked down salvation, like shoddy goods, will not wear and last. A genuine, all gold pardon is never to be had for less than an absolute agreement with God.

Agree with Him quickly. Here is need of haste. Issues are involved which admit of no delay or indifference. Something of such moment as to allow no claim before it. This word "quickly" should fill the unsaved soul with alarm. It is a danger signal. We use it at the tragic moments. When the flames burst through the dwelling; when the dear one is in danger; when life hangs upon a moment. This is the word used to urge the sinner to agreement with God. It is a moral volcano. God Himself is using it and urging haste.

### While Thou art in the Way with Him

God has come to save the lost. He travels with every man in the first stages of life, for the express purpose of bringing him to an agreement and into harmony with Himself.

Sinner, you have a divine traveling companion. Whether you realize it or not, God is journeying with you. Your life may be to Him an incessant insult, yet He follows you with more than a father's solicitude.

The plan of salvation is simply God's devisement to get into the way with us and journey with us for a time.

This life, therefore, is the most momentous part of our existence. Brief it is, but fraught with destiny. How solemn, how awful is life! How tremendous its issues!

### His Walk with us Reveals His Character

When one has sinned against us we are slow to propose adjustment, if indeed we do it at all; but God comes to us seeking to reconcile us. How can He afford it? He could not if he had as little right character as we have. But such is His wealth of character that He can afford it. So vast is the difference between God and us that He can afford this approach and offer to us.

You feel no resentment toward the little child when it is angry and rebellious; but you seek to quiet and comfort its spirit. But if the parent of that child offend you, you resent the offense. Why is this? The parent has character which the child has not.

In our smallness of character God deals with us as we deal with the little child. And He does it simply because He is God, and infinitely above us in nature and character.

We also see His infinite patience daily in the life-journey. When we propose

compromise with an enemy we do not wait long for his reply. If he says, "I will think over the matter; come back to see me again," we do not parley with the ignoble creature. And we would see him in the neighborhood of the "last river" before we would go to him again. But God has such grace and character that He comes to us again and again, and even "stands at the door of the heart and knocks" for admission.

### Lest He Deliver Thee to the Judge

Among the Orientals the creditor had power to arrest and arraign the debtor. God is the great creditor, who has the sinner at His mercy. He can bear with him or deliver him to judgment by His own sovereign power and will. Hence, as He travels with us, en route to the judgment, let us wisely "redeem the time" and "agree with Him quickly."

### The Judge

It is the office of the judge to pass sentence and fix doom. Here we have the impersonation of that white-haired skeleton form whose jurisdiction is universal, and whose specter is a scythe. We call him "death."

All flesh and all spirits, out of harmony with God, shall pass under his dominion. The body of the saint will come under His power; but His spirit has the "victory over death"; while the sinner is delivered, soul and body, into his hands.

Death is such a judge as has no sympathy. He knows no clemency. Pity is a term at which he sneers and claps his skeleton hands in derision. He knows no bribes and changes no decisions. But God will break his power over the very dust of His saints, while the impenitent will rise only to pass into the "second death."

### And the Judge Deliver thee to the Officer

The officer inflicted the punishment; applied the bastinado, or other instrument of torture. Satan stands as the ready servant of death. As the angels do the will of God in heaven, devils do the will of death in hell. To be "delivered by the judge to the officer" is to pass, under doom, from the hand of death into the custody of Satan, and by him to be cast into prison.

### The Prison

Hell is the great universal state of prison of the damned. We build prisons, one or more, and they prove too small; but the prison of the universe is ample in capacity. Not built within—but outside the corporation of God's domain—built without—where there is room—infinite room—eternal room. "Outer darkness." Out where the sun never shines nor the stars ever smile. Out where God Himself never looks. Outer darkness is the prison.

The effort to escape it is but to plunge deeper. Were it walled in or circumscribed, then might one escape. But its very outerness is its impregnability. To go further is to sink deeper into its gloom. Outer darkness! Who can portray it?

### At any Time

Here is royal prerogative. "The issues of life are in His hands." Not at a suitable time, or an appointed time; but at "any time." No moment is exempt. Nature has set times. Her flowers bloom, her fruits ripen, her snows fall in their appointed season. But death walks side by side with man from his cradle, his skeleton form keeping step with his step, and his scythe just in his advance. At midnight or at noon, in pleasure's round or sorrow's depths, when least expected or least prepared. At any time.

Who die just when they expect it? Raphael's greatest painting was left unfinished on the easel. The merchant's day book is left half posted on his counter. The books of the schoolboy (as in my own home) he strapped and buckled under his desk. Laid down at evening time never to be taken up. At this moment the invisible archer may be poising the arrow and bending his bow with unerring aim, at one in this audience. "At any time."

### The Prison Term

"Until thou hast paid the uttermost farthing." In the British National Gallery is the celebrated picture of Perseus holding up the head of Medusa. That head turned everyone into stone who looked upon it.

There is a warrior with a dart in his hand. He stands stiffened into stone. Another with a poniard beneath his robe, and just ready to strike; but he is now an assassin in statue, motionless and cold. Another creeping stealthily, with murderous intent; but there he stands in stone. He looked upon that fatal head, only to be instantly petrified.

### Such is Death

What I am when I look upon it, I shall be forever. If I see death in bad character, I shall be transfixed in that character. Death sets the character colors, and makes them changeless as eternity. Oh! the duration of the doom in outer darkness! "Until I have paid the uttermost farthing."

How shall I pay a debt so vast that Christ could only meet it with the blood of His heart? But oh, the "wonders of His love!" He will pay—He has paid all our hopeless debt; and now He only asks that we accept what He has done. That we "agree" and come into harmony with Him. Then, while you may accept release from this mountain load—this burden of sin which will sink you eternally; accept that deliverance now. Agree with Him now. Agree with Him "quickly"—lest at any time—today—tonight—tomorrow—He "deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into the prison eternal."

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Jesus has been called the highest religious genius, the world's greatest benefactor, the most impassioned lover of mankind, the most perfect man, but that does not carry Him high enough for worship. If He is less than Deity His worship is idolatry and if He is only a dead Christ His worship is an absurdity.

## Profit and Loss

C. C. ALBERTSON, D.D.

**What is a man profited if he shall gain the whole world and lose his own soul?—Matthew 16:26.**

THE soul is the shadow of the substance we call personality. Or, perhaps it is more accurate to say it is the substance of which personality is the shadow. We are what our souls are. The soul is of supreme worth because of what it is, and because of its quality of indestructibility. Now what is the world which we may get in exchange for our souls? It embraces the things of time and sense. It includes much that is good, much that is less good, and many things that are evil.

If anybody thinks that the world is wholly evil he is much mistaken. We live in a better world than when Nero was emperor. Not in vain have apostles labored and martyrs died. But whatever of good the world may contain, it contains nothing that is supremely good. The old pagan philosopher spoke as a prophet of God when he said, "Count nothing of supreme value that can be taken away from you." This is good doctrine. The world, as an object of supreme importance, as a thing of uttermost value, does not exist. The soul and the world are not in the same class. It is absurd to think of paying with something permanent for something utterly unsubstantial. This is the argument of the Master.

How is it possible for one to lose his soul if the soul be an imperishable possession? Surely we may lose a thing while still possessing it. We lose it when we lose the use of it. I know a man who has a beautiful house but who is a prisoner in it, a helpless invalid. The garden is his, but he never sees it. So a man may keep his soul and lose it, lose its proper use. The soul is the seat of honor, but what if a man's sense of honor be dead? What if his devotion to duty be dead? What if his reverence be dead? Is he not like a man with a withered arm, or a man with eyes but with no vision?

Many lose their souls. The world contains dead souls innumerable. There was a man who dreamed he attended a funeral and looked down into a coffin and saw a familiar face, a noble, soulful face, but could not recall whose face it was. At last it suddenly came to him that he had been looking at his own face. His better self was dead. Many a soul is self-slain.

Only one man in the world's long history has ever dreamed of gaining the whole world. Alexander came as near gaining the world as a man can, but, dying while yet a youth, he confessed that much of the territory he had conquered lay beyond his power to enjoy or even to comprehend. We can not gain the whole world, and what we gain is ours but for a little time. But our souls are all our own, and never so much as when we give them into the keeping of Jesus Christ. He is the Master of the soul, and the Master of the world, and He it is who says, "The glory that is Mine shall be yours who are with Me where I am."

## Putting on Eternal Vestments

E. W. CASWELL, D.D.

**For me to die is gain.—Philippians 1:21.**

Paul knew whereof he affirmed. He once went prospecting among Paradisaical glories. He saw and heard wonderful things unlawful for him to describe. He obtained personal knowledge of the contrast between earth and heaven.

It is not true that mankind has never seen any one who returned from the "undiscovered country." Did not Moses and Elijah appear to the disciples at the Transfiguration, and did not the Christ come from the glory He had with the Father before the world was? We have seen messengers from the immortal realms, but how many refuse to believe their story, and would not if their friends arose from the dead today.

The great Apostle, in the body or out of the body, was present with his Lord in Paradise. He knew then that to die was gain; that when the earthly tabernacle is dissolved, we have an eternal building in the heavens. He added to the testimony of Jesus, who said, "I go to prepare a place for you, that where I am, there ye may be also."

The heavenly Father corroborated this testimony when He said: "This is my beloved Son; hear ye him." How foolish to be so dull as not to believe the message of those who know the truth and tell the truth that to die is to see and know and dwell with the King in His beauty, and with the whole family of God who have been gathering home through all the ages of the past.

Therefore, death is but the dropping off the clothing of the body and putting on eternal vestments. It is the opening of book the second of the volume of life. We know that the acorn dies that the oak may live; that life comes out of death; that the tree of life is rooted in the grave and spreads its branches everywhere and forever. Though the great gain cannot be fully expressed in human language, the fact that the shadowy, ghostly scene of death becomes illumined with angelic light, with resurrection radiance, is enough to fill the whole world with hope.

## What Christ Has Done

W. W. BUSTARD, D.D.

**Unto Him that loved us, and washed us from our sins in His own Blood, and hath made us kings and priests.—Rev. 1:5, 6.**

Here are some wonderful words! "He loved us"—a matchless and mysterious love. He loved us before we loved Him and before we loved each other. He loved us so much that He died for us. If He had not died, He would have loved us just the same. He did not love us because He died; He died because He loved us. We will never be able to get away from this sublime truth that, "having loved His own which were in the world, He loved them unto the end."

He also washed us. He did not love us because He washed us; He cleansed us because He loved us. In New England a young man contracted leprosy; his

mother loved him, but she could not cleanse him of his disease.

Jesus has the power not only to love but also to cleanse. Because He does love His blood washes whiter than snow. He also makes us kings and priests. Priests in connection with the sacrificial part of our life, and kings who shall some day rule with Him on His throne.

## The Eternity of Christ

E. W. CASWELL, D.D.

**In the beginning was the Word, and the Word was with God and the Word was God.—John 1:1.**

Biography transmits personality. The first three Gospels give the early lineage of Jesus' manhood. John's Gospel is a portrait of His Godhead. The first ones tell what Jesus began to do and teach; the last one, what He is in His infinite power and glory. John does not argue; he affirms. He declares in his first sentence the deity and eternity of Christ. He quotes Jesus' sayings about Himself: "I am the bread of life; I am the light of the world; I am the vine; I am the Good Shepherd, I am the door; I am the resurrection and the life."

These sublime words are not recorded in the other Gospels.

Words fail to describe our Lord's dateless sovereignty. "In the beginning God created." That first Bible sentence is descriptive of Christ as Creator. John seeks to describe Him before the beginning of creation; He was with the Father, He was God before worlds had a being.

With our Lord it is said there is really no B.C. It is all A.D. For He was before all things; before Bethlehem or Calvary and will be forever afterwards. The skeptic can take his choice between "In the beginning, God," or nothing. John says of his Gospel: "These words are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." The miracles were but little flashes from the temple of His being, while the dome of His divinity shines unveiled by the writer of this Gospel.

## The Logic of the Heart

NEWELL DWIGHT HILLIS, D.D.

**I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.—Psalms 37:25.**

HOW many of you in retrospect can recall events that sundered some friendship, that separated you from some position, that disrupted your life, sending you out like Abraham unto an unknown future, and, lo! now, that the veil has been taken from your eyes, you perceive that ignorantly you had wandered to the very edge of some abyss, while an Unseen Friend drew near, and rolled the apples of paradise before your feet, and following after, allured you from peril unto places of safety. It is as if man were a mountain climber, and the Alpine guide had led the traveler in safety across the glaciers, down into each crevasse and up the other side, and brought the pilgrim in safety to the inn nestling in the little valley beyond. David's heart had its logic and testimony, "I have been young, and now I am old, yet have I never seen the righteous forsaken nor his seed begging bread." Out of all the thunder of life's battle came Isaiah, and this is the logic of his heart, "God hath guided me with His own eye." William the Silent was transfigured in the hour when he realized the vigilance of God, who had made unseen hosts to encamp upon his right hand and upon his left. Coming to the end of his wonderful career, Oliver Cromwell gave his testimony, "No man knows how high he will rise, when he steps into the chariot of God, and surrenders himself to the divine guidance." Is there any patriot, parent or teacher, who in this hour, for the moment, counts life a maze without a clue, an enigma without solution? Ask of thine own heart, and it will tell thee more about God's guidance than can seven watchmen, standing upon the gates of the city.

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My brother and I enjoy CHRISTIAN FAITH AND LIFE very much and always wait eagerly for each issue to arrive.—*Hon. H. W.*

# Current Religious Thought

## Protestant Unbelief
### or, Rationalism Past and Present

DAVID S. CLARK, D.D., PHILADELPHIA

IN 1517 Luther nailed his ninety-five theses to the church door in Wittenberg. That was the Fort Sumpter gun that precipitated the Reformation. During that century the Reformation spread to most of the countries in western Europe. The greatest question discussed and settled in the Reformation was the Rule of Faith. The Roman Catholic Church had exalted the Church above the Bible. The Reformers promptly challenged this position, and established the principle for all Protestantism that the Bible, being the Word of God, is the Only Infallible Rule of Faith and Practice. This lasting benefit the Reformers conferred on the Protestant Church.

During the 16th and 17th centuries the Protestant Church was busily occupied extending its lines, repelling persecutions, and defining her doctrinal positions in the great Confessional statements, such as:

The Augsburg Confession and Apology 1530-1532.
The first and second Helvetic Confessions 1536, 1566.
The Formula of Concord published 1580.
The Articles of the Synod of Dort 1618-1619.
The Westminster Confession 1643-1649, and several minor ones.

A busy church it was during these two centuries.

At the beginning of the 18th Century the papal persecutions were much relaxed; and the doctrinal Confessions had been written, expounded, and defended. And now the Protestant Church had time and opportunity to take a look at itself and to consider, what sort of a being am I?

#### Rise of Rationalism

By this time certain new situations had arisen. The church, especially the Lutheran, had sadly degenerated since the Reformation. The zeal and evangelical fervor of Luther and his contemporaries were lost. The church was cold and mechanical. The ministers bawled out their discourses without interest or edification. Correct doctrine, good enough, took the place of correct living. Catechism and theological definitions were required, while conversion and experiential religion were neglected. To execrate the Pope and defame Calvinism were, to many minds, sufficient for salvation.

This condition of the church was due to several causes. The thirty years' war, 1618 to 1648, too brutal and devastating for description, had left its blighting aftermath. Its horrors beggar language. Poverty, misery, neglect of family, home, and church, ensuing ignorance, depleted schools and treasuries, all combined to disrupt the work of the church, and leave a blight on the religious life of Germany.

Further, controversy over every possible religious difference was so extreme and so violent and long continued that many grew weary of the strife, and many knew not what to believe and so believed nothing. Some of these controversies were important, such as Antinomianism, but many were trivial, and served only to divide Protestantism to no purpose. A disputatious spirit was the curse of the age. The loss of practical piety was occasioned somewhat by

a lack of discrimination between objective and subjective faith. The church lost the subjective in the objective, and this contributed to spiritual decline.

Prior to the 18th century the Arminians and Socinians had begun to undermine the foundations of faith held by all orthodox believers. Many of the orthodox were induced to abandon their former rigid stand, and gradually a moderate school of theologians began to compromise with the enemy, and eventually the vitals of Christianity began to be questioned: its evidence, reality of divine revelation, truth and authenticity of the gospels, validity of miracles, truth of prophecy, etc. But the development of this unbelief is yet to be traced.

Pietism had its rise in the 17th century. Spener (ob. 1705) was its reputed founder. It arose as a protest against the coldness of the orthodox church in Germany, severely attacked the church for its spiritual deadness, and was attacked in turn. It saved the day for genuine religion in the early part of the 18th century. It had something to say about sin and salvation, regeneration, conversion, sanctification, and empirical religion. It preached a fervent, enthusiastic, devotional and aggressive Christianity, most of which had been dropped into oblivion by the orthodox church. It would be wrong to imply that Pietism was not orthodox: it was strictly orthodox; but these were names that distinguished the one phase of Christian life from the other. And later when unbelief attacked both, the fundamental agreement of the two was recognized and acknowledged. The two sparring bodies were found at length to rest on the same foundation. They soon came to face a common enemy and to join hands in a common conflict. After Spener died in 1705, Francke became the leader of Pietism. He was Professor in the University of Halle, which long remained the headquarters of Pietism. From this school of evangelism there went out more than 6,000 men in a period of 30 years to preach a message of vital Christianity to Europe.

But Pietism lacked interest in advanced scholarship; neglected and even deprecated the study of science and philosophy as harmful to Christian faith. This feature was unfortunate in the face of a rising intellectualism, and contributed at length to the decline of Pietism, though its beneficial influence never has been entirely lost to the world.

Francke died in 1727 while the Wolffian philosophy with its trend to Rationalism was getting its grip on German thought. Baumgarten followed Wolff in the University chair at Halle. He favored the introduction of Deism into Germany, and trained Semler for his destructive work. And by the middle of the century a new generation of professors had succeeded who lacked the spirit and fervor of their predecessors and Pietism sank into deplorable decline.

Another thing that contributed to the growth of Rationalism was the Wolffian philosophy. Wolff (1679-1754) was an earnest Christian. He was disturbed by the many and bitter controversies over doctrine. He wondered if some conclusive proof might not be found that would be so convincing as to end all controversy. He learned that mathematics was an exact science, that its conclusions were indisputable. He conceived the idea of applying mathematical proof to the doctrines of Christianity. Accordingly he studied mathematics with a view to applying its methods to Christian doctrine. Leibnitz, who really originated the philosophy, went so far as to try to demonstrate the Trinity and the significance of the Lord's Supper mathematically. We are not to assume that the proof was by algebraic equations, but by syllogistic processes.

The principle being assumed that the doctrines of Christianity were rationally demonstrable, did not end there. The corollary of this principle was this: that if certain doctrines were *not* demonstrable by reason, they need not be believed. To many minds this left a large residuum in the doubtful class, and led to their rejection.

But worse and more of it. Certain minds raised the question, if the doctrines of Christianity are demonstrable by reason then what is the need of any revelation? That is just what Deism asserted, out of which rationalism grew, viz., that no supernatural revelation is needed, and none has been given; that reason, working on the facts of natural religion, is all-sufficient for human guidance. In practical philosophy Wolff separated ethics from religion, and based ethics on reason. Thus throughout, a rationalistic complexion marked his philosophy, and the Wollfian school of theology became the history of the dissolution of the orthodox system. Both the orthodox and the Pietists were alarmed at the drift. Leibnitz' doctrine of pre-established harmony first aroused the opposition of the Pietists. Besides, the eternal attraction of monads to one another seemed a dangerous heresy. The Biblical doctrine of Creation, and the doctrine of human freedom seemed to be imperiled by these theories.

Wolff taught at Halle, the seat of Pietism, from 1710 till 1723, when he was dismissed at the instigation of the Pietists who were alarmed at the encroachments of unbelief. But when Frederick the Great came to the throne in 1740, with his obsession for infidelity, he restored Wolff to his chair. He continued to teach at Halle till he died in 1754. But by this time the Rationalist Semler had been elevated to the chair of philosophy and theology in the University that had been the seat of Pietism; and sad to say, the school of evangelism became at length the Seminary of Rationalism. And by 1840 even Atheism appeared in the *Year Books* of Halle.

The evil effects of this Philosophy were soon seen in the pulpits of the land. The effort to demonstrate everything made preaching cold, stiff and pedantic, and sometimes ridiculous. The warm, earnest appeal of Pietism that stirred the heart and turned the life Godward, gave place to unedifying, logical hair-splitting,—or illogical as the case might be. It must be remembered that it was the clergy and not the laity that were the agents of the great declension. So today the rank and file of the Church is true to the faith. It is the ministry that has introduced and promoted the current Modernism.

### Rise of Deism

Another movement that culminated in the unbelief of the 18th century was English Deism. It arose about the middle of the 17th century. Its reputed founder was Lord Herbert of Cherbury (ob. 1648), friend of Grotius, and saturated with French skeptical thought. Deism proposed to present to the world a view in contrast to Atheism and Pantheism on the one hand, and uncritical Theism on the other hand. It was naturalistic if not pure naturalism. Deism recognized God as Creator, enjoined reverence for such a Being, advocated practical morality, and believed in divine recompense in this world and the next. But the personal God who made the world never intervenes in its affairs; He leaves the universe to the control of natural laws. Accordingly all miracle was ruled out, prayer useless, and revelation and atonement denied and repudiated. Deism's five points were, Deity, Reverence, Repentance, Morality, and Recompense.

The earlier Deists, Morgan, Tindal, Hobbes, *et al.*, were serious men and dealt with weighty subjects, with such learning as their time afforded. Many questions had arisen about the Bible, as yet unsolved, *e. g.*, relation of the Old Testament to the New, questions of Biblical criticism, various readings, fulfilment of prophecy, apparent discrepancies, reason and revelation, whether revelation was necessary and cognizable, ethnological problems, comparative religions, how the *lex naturae* developed into the claim of a supernatural revelation, etc.

Matthew Tindal (ob. 1733) in his work, *The Gospel a Republication of the Religion of Nature*, produced the standard text-book of Deism. Starting with Locke's (ob. 1704) proposition of the

identity of the truths of revelation with those of nature, he adduces a new array of arguments in support of that position.

Morgan followed Tindal in his *The Moral Philosopher.* And Henry Dodwell finds that the only proof proceeds from a mystic inner enlightenment, almost anticipating Schleiermacher a hundred years later.

The Deists marshalled all their learning against the authenticity of the Bible and a supernatural revelation. But the sober-minded English people never largely embraced this infidelity. It was too apparent that if God made the world with such evident care from the deepest research of the microscope to the loftiest sweep of the telescope, that it was irrational to suppose that He would not care for the world He had made, nor preserve it and rule it with the same meticulous scrupulosity. The logical, inflexible supernaturalism of Paley (ob. 1805) was considered as the final settlement of these long conflicts.

But before that occurred the serious Deism of the early years had degenerated into the scurrilous, blasphemous school of Bolingbroke (ob. 1751). Now ridicule and light wit superseded serious argument. But at this point the Deism of England began to develop into the Atheism of France and the Rationalism of Germany. They were all fruits of the same root, with minor differences in different lands.

### French Infidelity

Just then came to England, in 1726, the young, witty, profligate Francois Arouet, known to history as Voltaire (1694-1778), and sat at the feet of Bolingbroke and drank in his ribald infidelity. He conceived the idea of making himself famous by introducing the Deistic philosophy into France. He succeeded beyond his expectations. The new infidelity caught and raged like wildfire. Soon all France was in the grip of it.

Then followed the combination known as Encyclopedists, Diderot, d'Alembert, Montesquieu, Helvetius, Rousseau, von Holbach, La Mettrie, Voltaire. The Encyclopedists proposed to arrange and present all human science in one grand work. So that if civilization became lost to the world all worth-while knowledge would be preserved therein. Such a work well executed would have some good points, but not so in this case. *The Dictionary Universal* was written from the standpoint of the current infidelity, and some of it very extreme. The first two volumes appeared in 1751. By this time Deism had proceeded to Atheism, and naturalism to Materialism.

The *System of Nature* is supposed to have been written by von Holbach; and it goes far beyond anything written by Voltaire. Voltaire according to the cult of Deism, believed in a God and immortality despite his profane and ribald mockery of revelation and Christianity in general. But in the *System of Nature* God is not regarded as a personal Being. His control of the universe is denied, and everything is ascribed to the rankest naturalism. According to Helvetius virtue is nothing but the habit of so ordering our acts that they will be to the advantage of the greatest number,—a purely utilitarian ethic.

### Germany

The Deism of England became Infidelity and Atheism in France, passed into Germany and is known as German Rationalism. Frederick the Great was brought up in his father's strict orthodoxy; but was the opposite of what his father hoped and intended. In early life he almost worshiped Voltaire whose books and portrait he kept before him in his study. When he came to the throne in 1740 he restored Wolff to his chair in Halle University, and invited Voltaire to come to Germany, and had him for his daily companion. The coterie of wits and literary lights who gathered at the royal table was soon inoculated with the virus of Voltaire's Deism. The result was that infidelity spread through Germany with amazing rapidity, promoted by the influence of the royal

court. Voltaire and Frederick encouraged each other in their efforts to exterminate Christianity. Both wished that they might live to see the strangled thing buried to rise no more.

The military successes of Frederick gave him great influence, and both his sword and pen promoted infidelity, for he could use the pen as skilfully as the sword. He wrote to d'Alembert that he had never lived under the same roof with religion. He replaced orthodox professors and pastors with free-thinkers; and dictated faith to Berlin and to Europe. Both Frederick and Voltaire, in true Deistic fashion, held indeed to the existence of a Supreme Being, but played their game by ridicule of the Pietists and Orthodox, together with what they called unwarranted assumptions and arguments.

The pulpits of Germany were sadly changed. From preaching regeneration, justification by faith, saving grace and the kingdom of God, they discoursed on virtue, honor, freedom, toleration, manhood, human rights, etc.

With Rationalism, as with present-day Modernism, it was the clergy rather than the laity who drifted into unbelief. But the evil results were seen everywhere, in laxity of morals, and in the lack of responsibility and bumptiousness of the rising generation, and in the blasphemous denunciations of Christianity. This continued through Frederick's long reign of 46 years, and longer. But not even Frederick and Berlin could long tolerate Voltaire. Scandals and difficulties grew apace, and Voltaire, to preserve a whole skin, spent the last twenty years of his long and evil life near Geneva. He died at Paris in 1778.

### Affects Learning

The wave of Rationalism advanced through several well-defined spheres, viz.: 1, Biblical Criticism and Theology; 2, Periodical literature; 3, Educational systems; and 4, Philosophy.

*First, Biblical Criticism and Theology.*

The time was ripe for historical and exegetical investigation. Many critical questions were unsettled, and some untenable positions were held and defended. The inspiration of Hebrew vowel points was defended by scholars none too orthodox on other points. Various readings had never been much investigated. The text, the history of the Bible, its formation, the nature of inspiration, the relation of reason to revelation, and many such questions called for new study. The facilities for settling some of these questions had not been abundant. It was painful to some to see the Bible subjected to the scalpel like a corpse in the dissecting room.

The results at length only established the truth more firmly, but at first many were unsettled in their faith; and scholarly criticism was accompanied by unwarranted attacks on revelation itself. The question was not always, what is the text, and what does it say? but whether the Bible itself, to which Protestant theology had always made its appeals, was worthy of belief, or was an enemy to the human race. The drift was decidedly away from the authenticity of the Bible.

*Wettstein* was a pioneer in the field of textual criticism. He spent many years of his life furnishing a corrected text of the New Testament, which was published in 1751 and has been recognized by scholars as a worthy accomplishment.

*Ernesti,* professor at Leipzig, founded a school whose ground principle was to interpret the Bible according to its literal verbal sense, not yielding to personal or partisan prejudice, nor to allegorizing fancies, nor philosophical bias. In this he was right. But be it remembered that the Reformers had aimed at the same thing. It was a reversion to the principles of the Reformers, however much it had been lost sight of in the intervening time. But Ernesti was not always true to his basic principle, and sometimes indulged in severe strictures on the subject-matter of revelation after the manner of sceptical Rationalists.

*Semler*, born in 1725, was reared among the Pietists from whose good influence he never escaped; happily making his life a strange contrast to his destructive doctrines. He was educated at Halle under Baumgarten, who prepared him for his disintegrating work. In 1752 he was elected to the chair of theology at Halle; and with this the reign of Pietism ended and the reign of Neology began.

Semler is called the father of Rationalism. The drift had begun before his day, but he gave it vogue, and contributed some distinctive features. One principal postulate was the distinction between religion and theology, or between belief and life. He sought to show how one might have religion without believing what had always been included in Christian faith. How little can a man believe and still be a Christian? This was the line of his inquiry. There was big danger in this line of procedure. It recalls Francis L. Patton's famous sermon head, "The if of minimizing Rationalism."

The same question, raised by Marcus Dods some 45 years ago, created a gale in the Free Church of Scotland. How little can a Christian believe? Can he dispense with the Deity of Christ, the truthfulness of the Bible, and the Atonement and still bear the name of Christian? All this discussion increased unbelief in Semler's day, and in our day.

The Auburn Affirmationists have declared certain basic doctrines of Christianity unessential, among which are the truthfulness of the Scriptures, the substitutionary atonement, and the resurrection of Christ. And they still maintain membership in the Presbyterian Church U. S. A., and are exalted to high position therein. This reproduces the methods of Semler and his times.

Further, Semler was the father of the Accommodation Theory, by which new meanings were read into old phraseology, *e. g.*, Christ's oneness with the Father was taken in a Pantheistic sense, *i. e.*, God is in Christ just as He is in all men and all things. Incarnation too is but Pantheistic evolution. This accommodation scheme is gravely questionable, because when carried to a certain point it leads to a two-faced use of words and so to hypocrisy.

Semler held both Testaments to be developments and not inspired in the traditional sense, and not having the authority previously ascribed to them. He also narrowed the gap between Christianity and non-Christian religions, and embraced them all in the divine cosmic plan.

Semler's life was morally commendable, a left-over of his Pietistic training. The blighting effect of his teachings was seen in other and later lives. It is doubtful if Semler was a great scholar, but he possessed a wide influence. Semler was seemingly a Pietist and a Rationalist at the same time, and was therefore an enigma. Neither friend nor enemy could quite reconcile Semler with himself. He died in 1791 and left his negative criticism as an evil heritage to Germany. As the century advanced and Rationalism developed, criticism became more and more abusive and blasphemous.

*Reimarus* (ob. 1768) regarded Christ and the Apostles as impostors and tricksters who induced persons to feign themselves blind, deaf, dumb, lame, etc., and pretended miracles which never happened: that the disciples stole the body of Jesus and put over the story of the resurrection on a credulous public. His son revealed that Reimarus was the author of the Wolfenbuttel fragments of which we shall speak later.

*Lessing* (1729-1789) was the son of a Lutheran minister. In boyhood Lessing was a phenomenon. In school what was hard for others was play to him. His teacher said: "This is a horse which must have a double amount of provender. We shall not be able to keep him here much longer." His parents designed him for the ministry, but Lessing had no inclination that way, but devoted himself to literature and drama. He attended university at Leipzig and Ber-

lin, and gathered around him Deists, free-thinkers and such sort. He was very thoroughly acquainted with all the doctrinal positions of the church, even more so than many who believed and taught them. It was his delight to propound difficulties and paradoxes, involve his opponents in confusion and laugh at their discomfiture.

While librarian at Wolfenbuttel he edited the Wolfenbuttel Fragments six years after their reputed author Reimarus was dead. The publication of these Fragments raised a general commotion among religious people. Lessing found difficulty in getting a publisher; and afterwards was forbidden to publish anything on religious matters without official sanction, though he refused to obey.

In the Fragments the Apostles are regarded, not as imposing on us a mythical tale as Strauss later represented, but as men engaged in a secret plot. The aim of Jesus was, so said, to reform Judaism, and in defiance of the Roman power to establish an earthly Messiahship. When this plan failed and Christ had perished on the cross, the disciples gave it a spiritual significance, and invented the story of the Resurrection, and imposed it on the converts of that day. The stories of the Resurrection were regarded as contradictory; the evangelical history as a cool, deliberate deception, and the New Testament as generally unauthentic.

Lessing was a forceful dialectician, vigorous and assertive in debate, but not always fair. Lessing had great controversies, especially with Pastor Gotze, and charged Gotze with untrue and absurd positions. It was supposed that Lessing was much superior in debate; but we observe that such claims are usually made in debates between believers and unbelievers as, *e.g.*, between Huxley and Gladstone and between Darrow and Bryan.

Lessing had no positive religion. He professed a belief in revelation, but as a disciple of the Accommodation Theory, he meant merely a constantly progressive development of God's plan in the education of the human race. He also distinguished between the Christian religion and the religion of Christ. The latter was a life or spirit within the heart, and neither stood nor fell with the gospel. The truth of religion, he held, had nothing to do with historical facts, and true religion would remain if the Bible were lost and forgotten.

This was but walking in Semler's steps. Lessing could say some things on both sides of the question, but his influence was decidedly antagonistic to Christian faith. To reject the letter and profess to retain the spirit is contradictory, and ends in the destruction of Christianity. It has been well said that the Christian religion stands or falls with the Bible. The religion of Protestantism is the religion of the Book.

*Bahrdt* was the last ditch of Rationalistic blasphemy and moral degradation in the ranks of professedly religious teachers. He labored as preacher, professor and author but the aim of his life was money, sensual indulgence, and defamation of the Scriptures. He studied theology at Leipzig, was professor of philosophy at Erfurt, and taught some time at Worms, published a translation of the New Testament, and produced considerable literature, his letters on the Bible being quite notorious. He strove to conceal his infidelity, when it suited him, by a show of piety. He writes:

> One needs only to pronounce the name of Jesus very often, and with a very solemn tone to convince the crowd he is sound in the faith. So I did what prudence dictated and preached a sermon very full of Jesus, as the old ladies say. (His egotism is thus expressed.) I looked upon Moses, Jesus, Confucius, Socrates, Luther, Semler and—myself as the instruments of Providence through which he is working for the welfare of man.

After giving lectures on morality he became the dispenser of wine and beer in a tavern at Halle. Even Semler rebuked him, on whose protection he had fondly counted. An imperial edict forbade his exercising any clerical function

in Germany. Having been a patron of brothels, with the most licentious, he died the usual death of a libertine. He was infidelity gone to seed, the natural end of unbelief. But the infamy of his life was soon forgotten, and his teachings remained to corrupt the public mind in the succeeding generations; for he had his followers where his unbelief had permeated the German church.

The second sphere of Rationalistic invasion was that of Periodical Literature. The most powerful organ of its class was the *General German Library,* the avowed mouthpiece of infidelity conducted by Nicolai and a staff of 130 editors. It first appeared in 1765, and enjoyed long life and exercised wide influence. The clergymen of the day soon responded to the current literature; and doctrinal preaching was supplanted by a lighter kind. People heard little religious instruction, little of sin, redemption, justification, and conversion; but more of duties to neighbors, families, care of health, industry and sociological advice.

Preaching of good morals took the place of the underlying principles of Christian faith, and the grace of God. Not that preaching of morals is wrong, for morality is essential to religion, but a changed emphasis may starve the root that bears the fruit. This was the tendency of the times, and preaching ran too frequently into superficiality and frivolity.

Nicolai and his popular literature joined hands with all other sceptical forces in spreading infidelity far and wide. The critical forces professed great regard for truth and honesty. How open minded they were! How solicitous for facts! Such earnest seekers after truth! How humane and considerate in delivering mankind from superstition and tyranny! But if there were popes to be found in human affairs, the popes of that day reigned in the domains of literature and education. This well illustrates the illiberality of liberalism then and now.

The third sphere of Rationalistic development was in the systems of education. Some improvement in educational methods was desirable; but not exactly what happened. Hitherto education had been almost exclusively the function of the church, and too narrow in its sphere. Education had looked almost entirely toward theology, and the clerical profession. The religious education of youth was mostly confined to the Catechism and theological definitions. The fathers had thought, and rightly, that the fundamentals could not too early be impressed on the child's mind. Their method was to stock the mind with religious truth. And theological preparation had the virtue at least of education in the ancient languages, though deficient in science and general literature.

But now a great change was to take place in method, objective, and agencies. The church was to be stripped of her exclusive privilege. The aim was to divorce education from religion and the church, and make it serve the world. It was to be moved down from a positively Christian basis to a so-called philanthropical one, and to lead to practical, every-day requirements—what we call *ad hockness.* Of what use then were the ancient languages? So it was assumed.

But after the educational systems had gained their independence they turned their batteries against the Church. Living should no more be directed by the church, but by the schools. The new method was not so much to instruct the mind as to draw it out. Education was not filling the mind with the accumulated wisdom of ages but to develop it from within. By this method the new system dug its own grave.

The pioneers in this new method were Basedow, Salzmann, Campe, and later Pestalozzi. *Basedow,* a pupil of Reimarus (enough said), not suited by education and taste for theology, started his career as a teacher. He made his teaching interesting, and soon won applause as an educational writer. He was a violent antagonist of the old theology. He founded a school to test and propa-

gate his educational ideas. A prime object with him was to exclude all religious teaching. He assumed the worth and dignity of human nature whose innate propensities awaited development. This was quite flattering to the natural man. Human nature was not evil, but essentially good, whose impulses needed not repression but expression.

Basedow's system was continued by his pupils Campe and Salzmann and others who established schools elsewhere and continued the anti-religious education. Salzmann would rather have his son rob a bird's nest than learn a catechism. Old catechisms disappeared and new ones took their place, but soon were found to be more tedious and less practical than the old. Much protest was made against children committing verses and theological statements which they did not understand, forgetting that a day would soon arrive when such mental furnishing would make them intelligent, and enrich their lives.

*Pestalozzi* also opposed what was called the corrupt Christianity of memory and formulas, or the paper-science, as he called it. But he had no well-defined faith, and never attempted to make Christianity rational. He was not sufficiently interested, and wished rather to be what is called practical, not deeming religious knowledge a practical thing. However, he attained wide influence at length after all the ups and downs of his checkered life and the misfortunes that overtook him.

But this educational tangent destroyed itself, and it became the sober conclusion of thinking men that religious education is better than education with religion left out. The principles of this new system were at length grafted on home training. Children were not to be taught, they were to be drawn out. And the consequences! ! ! Instead of the former prudence and restraint there developed a jocose levity, and lack of respect for superiors.

A universal superficiality followed, and a premature skepticism among youth. Serious reading was replaced with frivolous fiction, and earnest purpose in life with butterfly existence. Children knew more than their parents. Juvenile impulse was given free rein. Even the impertinence of youth was considered lovely. Was it not the blossoming of innate nature? Impudence and dissoluteness, which appeared in a very glaring manner and continually increased in Pestalozzi's schools was looked upon as youthful love of liberty. The educational systems sowed the wind and the public reaped the whirlwind.

A fourth field invaded by unbelief was that of Philosophy. We have already referred to the Wollfian Philosophy with its incipient Rationalism. Later in the century came Kant, Fichte, Schelling, Hegel, by reputation the strong men of the modern era.

*Kant* (1724-1804) appeared in contrast to the empiricism of Locke, and the sensationalism of Hume. By stressing the innate powers of the human mind, overlooked by his predecessors, Kant wrote a new chapter in the history of modern Philosophy.

But the immediate effect of Kant's philosophy was to support Rationalism, because he reduced religion to morality. It might have had the opposite effect if the age had been disposed to give due weight to his insufficiency of the speculative reason to reach metaphysical certainty. But the age worshiped reason and saw only its favorite side. Kant designed, in the main, to curb the illicit exercise of reason; but his failure to indorse the great doctrines of our faith, because revealed, threw him on the side of the Rationalists.

But Kant's philosophy more directly led to Idealism because, first, he taught the subjectivity of time and space. If space is subjective, it follows inevitably that all things in space are also subjective. And, second, his phenomenalism. If substance is the unknown support of phenomena, then it seemed to Fichte that the unknown might be removed, and the substantial reality of matter

denied. This Fichte proceeded to do, and landed in Idealism. And, third, Kant over-stressed the powers of the mind, rightly as they needed some stressing, and made phenomena too much dependent on the mind. His a priorism was carried too far. Fichte took the farther step and made the mind creative, and reached the last ditch of Idealism, where the world was only a mental conception. Thus Kant was the father of 18th century Idealism.

*Fichte* was Kant's favorite pupil. He made the mind creative both of the world and God, and declared that the moral order of the universe is God, and there is no other God. But while Fichte made the mind creative he still preserved the distinction between subject and object, logically necessary. The Ego sets a non-Ego. Of this non-Ego, man knows only that it is the contrary of Ego. It is nothing which has an independent existence out of our minds, nothing material or having extension in space.

*Schelling* followed Fichte. His system was called Philosophy of Nature, the Philosophy of the Absolute, or the Philosophy of identity. Fichte had at least preserved subject and object. Schelling identified them and landed in extreme Pantheism. His was indeed the Philosophy of identity. Men felt the attraction of this philosophy. To feel that the same life that is in me throbs in the distant star, the cerulian sky, the waving forest and the ripening, golden harvest—to feel that I am one with the pulsating life of the mighty universe, has its appeal. But when sifted how empty it is! No intelligent God, no personal Being above and beyond, no loving Father; only blind force, relentless fate, and no immortality but to sink into the unconscious abyss from which all things involuntarily arose. Schelling made his appeal, and some were enthused for awhile, till they were disillusioned; but Pantheism has always had an appeal to some minds and a tinge of it still marks some forms of unbelief in the present day.

*Hegel*, though five years his senior, followed Schelling in his philosophical productions. There seems to be little agreement as to what Hegel's philosophy was, if indeed he knew himself. The present writer is convinced that it was strongly Pantheistic; but this Hegel himself denied. However, Hegel's was an Idealistic Pantheism and puts mind at the beginning of the development instead of at the end. But Hegel sinks all individual existence in the universal. The individual object is unreal and illusory.

After his death his followers divided into three schools, right, center, and left. The Right held Hegel to be orthodox, the Center were middle-of-the-roaders, and the Left were rabid Rationalists. To the extreme left belonged David Strauss, of whom we shall speak later. What Hegel's position was it is difficult to tell. He decried both reason and feeling, and exalted authority and thus seemed to favor the orthodox; but the unbiased thinker concluded that Hegel's orthodoxy was not very serious. It is certain at least that his Trinity was not in accord with Athanasius, nor with the Confessions, nor with the Bible. Hegel was an enigma then, and is an enigma still; but it is evident that whatever his philosophy was, it was not the Christian Weltanschauung.

### Defenders of the Faith

As the century wore on there were some strong defenders of the faith. These were not always clergymen, *e. g.*, Euler a mathematician, and von Haller a Swiss physiologist. These men immortalized themselves by their strong defense of Christian truth. So also on the clerical side Pastor Gotze; and John Albert Bengel in the first half of the century. Bengel was superior in keenness to any theologian of his time, a man of unceasing industry and a forcible preacher. Germany owes Bengel a lasting debt for scholarship and healthful influence. He did not indeed stem the tide which no man could stem, but he kept alive a healthy religion in a

critical time; not a strict creedalist, but wise in his moderation.

Then as now there were many middle-of-the-roaders, men who compromised with unbelief, or pared down their testimony to suit the spirit of the age; *e. g.*, Zollikofer, Teller, *et al.* But the results of these half-way measures and men were far from satisfactory. They provided an easy pathway by which many drifted to Rationalism, and in the end they aided skepticism more than they cured it.

The question has been raised in our day whether there is any middle of the road. Are we not for God or against Him? Upholding His truth or destroying it? The man who habitually votes with the Modernists deserves the name, no matter what he may profess.

### Reaction

Towards the end of the century a reaction came. The Rationalists and the half-way men had made good use of the proverbial rope. The death of Frederick the Great marked the turning point. This was in 1786. Frederick William II issued an edict rebuking the prevalent blasphemous propaganda, calling for a revival of the old orthodox faith, and forbidding the preaching of infidelity. Semler approved; Bahrdt railed and scoffed. The edict was not immediately successful. But what a royal edict could not effect, the mighty tide of public sentiment could and eventually did, though some weary decades ensued and some of the bitterest attacks were yet to be withstood.

The new era that dawned may be called the epoch of subjectivism, and the name that tops the list is that of Schleiermacher (1768-1834). Schleiermacher was trained in youth among the Moravians, and they at first were subjectivists. Bengel brings the charge that in Zinzendorf's belief all religion was narrowed down to the feelings; that the great questions of duty are determined by the feelings alone. Schleiermacher had also drunk in the philosophy of Schelling, with whom he was a contemporary if not a protagonist. Thus early training, education, association, philosophy, and tendency of the age all combined to make Schleiermacher a subjectivist. In a speech at Barby he congratulates the Moravians that he had learned his mysticism from them which in later years attained its full development.

Schleiermacher was largely instrumental in supplanting Rationalism with Subjectivism, but it is a question if the cure wasn't worse than the disease. One can reason with a Rationalist because he recognizes reasoning as a legitimate process. But subjectivism, like Relativity, is out of the reach of argument. Subjectivism is subject to no law. It may assert anything out of the quagmire of its own imagination. Subjectivism repudiates the word of God and substitutes itself. Practically all the impostors in the world have fallen back on their subjective claims.

Schleiermacher based his whole theology on a feeling of dependence on God. In opposing Deism he stressed God's immanence until his language parallels that of the Pantheists. In opposing Rationalism he turns from reason to feeling as the rule of faith, true to his Moravian training. He was accused of Pantheism and not without color. He published his *Addresses on Religion* in 1799. In them neither a personal God, nor personal immortality found a place. On the contrary there are passages in which the all, the universe, takes the place of a supreme personal Being; and it seems to be the highest human aim to be absorbed in the One and All. There was evidently a definite Pantheistic strain in his sentiments, though he could scarcely be called a pantheist at least in his later life; and he seemed to affiliate more with Jacobi than with Schelling.

But he turned away from the Deistical and Pantheistic conceptions, and just as really from the orthodoxy that made the Bible the rule of faith, and founded his Glaubenslehre on feeling. This obviated the necessity of debating the pros and cons of faith in the arena

of dialectics, an easy refuge but a dangerous one as time has proved. Schleiermacher turned men's minds away from debate to contemplation and some good ensued from the changed attitude. And when Schleiermacher closed his eyes in 1834 he left Germany with a changed outlook; debate was not all ended, and some of the most subtle and dangerous unbelief was yet to come. The turn to orthodoxy was not all due to Schleiermacher; but because Deism and Rationalism had run their course, and proved unsatisfying to the heart, and also destructive of morals.

Recently a Presbyterian Seminary President, in an otherwise excellent article, has deprecated some criticism of Schleiermacher, and cited Charles Hodge's commendation of his devotional habits. Of course devotional habits are worthy of approval, but Dr. Hodge would be the last man in the world to o.k. Schleiermacher's subjectivism. The present Modernism is another chapter of subjectivism with a strain of Pantheism, which is ever apparent. Chicago has a Divinity Professor who identifies God with the laws of nature and scoffs at the supernatural. This out-Semlers Semler at Halle. What sort of a ministry will go out from such an institution?

Schleiermacher was far from being orthodox according to our view, but became more so as life advanced. He disclaimed any great authority for the Old Testament, denied the inspiration of the law and the historical books, cast some doubt on miracles, had defective views of the Trinity, held that Christ must be judged by us, not so much by the accounts of his life, as by his relation to us as Redeemer and Saviour, substituting experience for historical testimony. He discarded, as unnecessary to saving faith the Virgin Birth, Resurrection, Ascension, and return of Christ to judge the world; and regarded the Holy Ghost as the common spirit of the Christian Church. These were his defects. Better recognize some things as essential to the truth of Christianity, than to deny their essentiality to saving faith. Who will say how much or how little is necessary to saving faith?

But Schleiermacher did great good by bringing into prominence man's moral and emotional nature. In the reign of Rationalism men forgot that they had hearts. They were nothing but thinking machines, and religion was based on rational demonstrations. It came almost as a revelation that besides heads and hands and feet, we are possessed of a heart, a conscience, and a consciousness. This new turn to religious life broke the hold of rationalism, or at least was a leading element.

But Schleiermacher was as one-sided as the Rationalism which he opposed. Man is a unity. He is not reason; he is not feeling; he is both, and more. The feelings cannot acquiesce in what the reason rejects, and religion must be both rational and emotional.

Subjectivism, whether in the 19th century or the 20th, which arrays the spirit against the letter, regards Christianity as a vague, undefined, and indefinable something which defies definite expression, ever changing, never settled. The Fundamentalist believes something, knows what he believes, and settles his creed by a "Thus saith the Lord."

### New Dangers

After the spell of Rationalism had been broken other assaults on the Christian faith followed, more subtle and dangerous than before, though not so widely accepted.

*David Strauss* (1808-1874), Hegelian left-winger, was in his student days much taken with the teachings of Schleiermacher, Schelling, and Hegel. Afterwards he taught Hegel's logic, and the history of modern philosophy at Tubingen. In 1835, at the age of 27, Strauss published his *Leben Jesu.* It created a sensation. It was called the earthquake of the 19th century. It met with an amazing popularity and sale, was read everywhere, and translated into other languages. It was brilliant in literary style and novel in content.

It took the view that the gospels were not frauds as Reimarus had claimed, but that they were myths. The writers of the gospels had before them the Old Testament prophecies of the Messiah, and ascribed to Jesus the words and deeds which should have been his according to the prophecies; but often they added original ideas. So the gospels grew by gradual addition.

The mythical conception was derived from Hegel's philosophy of religion. Philosophical ideas are preceded by mythical presentations which are comparatively inaccurate, but are true to the intellectual state of the myth-maker. But even if the myth-maker resorts to fabrication, it is accepted and passed on sincerely by the multitude as being in harmony with their religious feelings and ideas. The myth requires time to develop, hence the gospels, according to Strauss, were not all written by eyewitnesses, but were the accumulating growth of many years.

This polyglot composition would of course lack harmony. No harmony could be expected. The alleged discrepancies are therefore natural, and need not be accounted for by any labored effort at adjustment. They are just what we would expect from different authors and different times. This conception of the gospels leads to the strange conclusion that the church created Christ and not that Christ created the church. There were of course the facts of his real existence as a man, a life of conflict with the officials, and an ignominious death, but all the wonderful and miraculous was only embellishment.

In 1864 Strauss wrote a new life of Jesus which is thought to be more destructive than the first. In 1872 he wrote *The Old and the New Faith.* It aroused a storm of criticism. To the question, "Are we still Christians?" he returns a blunt, "No." He held that the old belief in a personal God and immortality is gone. He accepted Darwinism, and professes to stand on the ground of natural science. Strauss' Life of Jesus was purely speculative, and did not proceed from solid historical data. Might-have-beens are not proof.

*Ferdinand Baur* (1792-1860) was brought up in the old Tubingen, which then was orthodox. The doctrines of Schleiermacher received his attention and found an echo in his earlier works. Later he was not so favorable. He found more affiliation with Hegel in his rigid law of development in intellectual as well as in other spheres.

Baur sought to reconstruct the views of the church on the history of the New Testament by critical processes, giving his attention first to the epistles. He denied the genuineness of the Pauline epistles except Romans, Galatians, and Corinthians. He professed to find a conflict in the early church between the Pauline and the Petrine parties; and adjusted the New Testament to this supposition. Paul was assumed to be polemical and always ready for combat. If any epistle represented him in any different light it is *ipso facto* unauthentic. And if any epistle reveals a conciliatory spirit, or magnifies the church and its unity of belief, that is proof of its origin in a post-Apostolic age. In 1847 he turned his attention to the Gospels and sought to disprove the authenticity of the gospel of John. His position was arbitrary, his arguments far-fetched, and unhistorical, and must be classed generally as *non sequitur.*

*Bruno Bauer* (1809-1882) belonged at first to the conservative wing of the Hegelian school. He was a fellow student of David Strauss and reviewed his *Leben Jesu* unfavorably, even accusing Strauss of entire ignorance of what criticism means.

In 1840 and 1841 in his criticism of John and the Synoptics he went far beyond Strauss, and that which Strauss attributed to religious enthusiasm and mythical development, Bruno Bauer attributed to the designed invention of an individual. After worse attacks on traditional theology he was deprived of his academic post in 1842. In after years he renewed his attacks on the gospels, Acts,

and Pauline epistles, even against the four admitted by the Tubingen critics.

*Ritschl* (1822-1889) must also be classed with the subjectivists. He was a follower of F. Baur in early years, but afterward broke with the Tubingen School. The "feeling" in Schleiermacher's scheme was replaced by "judgment," equally subjective. In this view the existence of God is not proved by arguments but is a postulate of the mind in order to meet its own ends and needs. Christ has for believers the religious value of God from the point of the aesthetical ideal. Quite familiar language to us today. Ritschl rejected the doctrine of Christ as the second person of the Trinity, also the two natures in one person; and affirmed the Godhead of Christ as a judgment value. The Scriptures, according to Ritschl, are not a rule of faith, but are witnesses to primitive Christianity—not authoritative but subject to the judgment of the individual. The facts may be dispensed with, and little damage ensue. If the gospels be little more than legend, it makes little difference to faith. Pearl Buck has recently said nearly the same thing. Christianity is not accepted on the ground of history, or syllogistic proof, but on a judgment of worth.

Ritschlianism is also expert in putting new contents into old terminology, reviving the tactics of Semler. The present-day unbelief voices Ritschl. The great question of the Reformers, as to the rule of faith, has been the question that has classified believers and unbelievers in all centuries since. The study of these centuries shows how Modernism has done little more than reproduce the unbelief of past ages. In fact it is the left-over of Pantheism, Rationalism, Subjectivism, Evolution and the Higher Critical theories.

During the periods referred to above, the evangelical cause was splendidly defended by Hengstenberg, Tholuck, Neander, Dorner and others, and with them a period of reconstruction began. Some skeptical views of the gospels and New Testament may be listed as follows:

Reimarus said, Fraud.
Paulus said, Mistake.
Strauss said, Myth.
F. Baur said, Controversial.
Bruno Bauer said, Designed invention.

To summarize briefly: Pietism was at its height from 1700 to 1750. Rationalism prevailed from 1750 to 1800. Subjectivism grew from 1800 to 1850, with an outbreak of New Testament Criticism after 1835. Reconstruction from 1840 following.

Rationalism lost its theological grip by the emphasis placed on feeling by Schleiermacher. Its exegetics was refuted by the replies to Strauss' *Leben Jesu*, and it lost its political influence in the revolution of 1848. After that it was a fading cult.

### Rationalism in Holland

Passing from Germany to Holland, Rationalism did its devastating work there, but not with quite so definite a story. The Synod of Dort set up a standard of orthodoxy, but 100 years passed and the church was lethargic and the ministrations of the clergy barren. The Cocceian School was liberal or progressive, and favored the entrance of new ideas. The Voetian School was conservative, and considered their opponents little better than atheists.

At length both schools ran into allegorical and fanciful interpretations, and approached each other. Deism came in from England with which Holland was friendly after the accession of William and Mary. Skepticism came in from France, and the result was a frivolous indifference to all religion. Voltaire sojourned there for awhile, and was popular; but not for long. He presently bade a facetious good-bye to dykes, ducks, and Dutchmen, and said he never saw anything in Holland worth a fig.

The persecuted Huguenots fled from France to Holland and diffused new spiritual life through the land of their adoption, so that many of the unbelieving were led to lay aside their worldly

habits. And even the civil and ecclesiastical authorities appointed days of fasting and prayer.

Napoleon's bayonets opened the way for French infidelity, but the ruin became too evident, and the blow that crushed the armies of Napoleon had a similar effect upon the French infidelity; and after the battle of Waterloo a new era for religion dawned for Holland and for Europe.

The reconstruction period had its battles. The Groningen School was little better, if not worse, than Tubingen in its denial of the essentials of Christianity. It claimed that the church neither possesses nor needs doctrines.

The Ethical-Irenical School in the middle of the 19th century stood opposed to all Rationalism. Its leaders were La Saussaye and Van Oosterzee. The former would not qualify 100 per cent. with American Fundamentalists, but the latter has been a tower of strength to the orthodox cause in Holland. In later years Herman Bavinck and Abraham Kuyper deserve commendable notice.

### Reconstruction in France

Even in skeptical France reconstruction took place. The Protestant Church took on new life. The improvement began about 1820. The Wesleyan Methodists established some missions and did effective work in stirring up the sluggish conscience of French Protestantism. But all was not smooth sailing. Comte with his Positivism was decidedly heterodox, or rather outside the pale of Christianity. The Critical School of Theology represented by Scherer (1815-1889), Colani, Renan and others was little better than the Encyclopedists with all their infidelity.

*Renan* (1823-1892) published his *Vie de Jesus* in 1863, which was immediately popular. His history of the People of Israel 1887 to 1891, completed his literary labors. The influence of this Critical School fired the zeal of many young theologians who fancied that popularity was to be found in progressive departure from the faith of the fathers. History shows that unbelief has always attracted the young, chiefly because it flattered them into thinking that they were wiser or smarter than their forbears. It seemed to say to them: Be a man; cast off your leading strings and show the world your progressive spirit.

French Protestant reconstruction is due largely to Monod, Guizot, and de Pressense 1824-1891. Although France is a Catholic country the Protestant church made rapid advance in the 19th century and still maintains its testimony. However, Auguste Sabatier, Dean of the Paris Protestant School of Theology, as late as 1897, in his published works, denied that God had given a revelation to man, and as late as 1904 declared that all religious conceptions are human born.

### Switzerland

Switzerland, the land of Zwingli and Calvin, also surrendered to Rationalism. Voltaire spent the last twenty years of his life there. He was favored and flattered by ministers of the gospel. The Encyclopedists regarded even the pastors of Geneva as co-laborers in the overthrow of the doctrines of the Gospel. The phase of unbelief that marked this retrogression was a revival of Arianism and Socinianism. It also took on the features of English Deism in reducing all revealed truth to natural religion. Theological instruction declined. Men were sent into the ministry with no grounding in the doctrines of grace, justification, or the Divinity of Christ, or even the corruption of fallen human nature. The Theological Academy founded by Calvin became a school of heresy as bad as Halle or Tubingen.

The reconstruction was largely initiated by Robert Haldane from Scotland, who stirred the student life to evangelical convictions and fervor. Many of them were converted and faced the task of reforming their lost heritage. Some Methodists from England, too, added their zeal to the cause with a quicken-

ing of spiritual life. The effort was splendidly carried on by d'Aubigne, Gaussen, author of Theopneustia, still an authority, and by Naville, Vinet and others.

An Evangelical Dissenting Church was organized and those who were dissatisfied with the unbelief in the National Church found a home in the new church organization, and added their influence to the work of reformation. In 1839 David Strauss was invited to take a theological chair in Zurich. The people arose as one man against the appointment and overthrew the Council by a popular revolution. But reconstruction had its difficulties. Not all parts of Switzerland were so zealous as the people of Zurich; and Rationalism lingered a long time to undo the work of Calvin. Even the faculty in the Seminary of Zurich were far from evangelical, and the influence of Germany has unfavorably affected the Swiss in later years.

### England

*England,* too, furnishes some interesting religious history after the days of Deism. Deism in England is reckoned to have closed its career with Hume (1711-1776), and Gibbon (1737-1794); the latter a historian, and the former a philosopher. Hume's philosophy was definitely and decidedly opposed to Christian beliefs. It is known as Sensationalism; and was derived from Locke's empiricism. In this philosophy mind has no substantial reality; but is just a succession of isolated impressions and ideas. The system, if it is a system, is what we today call the Serial Theory, and which has been, in the last few years, so splendidly answered by Prof. Francis Tennant of Cambridge, England.

These two Deists wrote just when Rationalism was at its height in Germany. But England was saved to evangelical Christianity by the Wesleyan Revival. Methodism was born in 1738 and did more to save Britain to Evangelicalism than all the replies written to offset Hume's skepticism, though they have been many and conclusive.

In the 19th century, and reaching into the 20th, England developed a species of Rationalism, especially in the Broad wing of the Anglican Church. This was largely encouraged by German speculative writers and finds its representatives, among others, in Coleridge, in his earlier years, Prof. Jowett, Baden Powell, Maurice, Kingsley, Dean Stanley, and Colenso, the last in Old Testament Criticism.

Periodical Literature also took part. The *Westminster Review* was almost a duplicate of the General German Library of the former century, elaborated each new heresy, and attacked the beliefs of orthodox Christians unsparingly. *Essays and Reviews,* being essays by prominent Oxford scholars and Anglican churchmen, presented such radical skepticism as to alarm the more orthodox and precipitate ecclesiastical discipline. But the accused together with Colenso were acquitted by the Privy Council in two trials and appeals, which caused great rejoicing on the part of the Skeptical sympathizers.

### United States

*The United States of America* did not escape the influence of unbelief. The assistance of the French in the revolution of the Colonies opened the door for French infidelity. Skepticism became prevalent especially in our Universities, until there was scarcely a professing Christian in the student body of Yale University. The coming of Timothy Dwight as President wrought a wonderful change, and reconstruction had begun. Thomas Paine wrote his *Age of Reason* which was read everywhere and is still quoted in the present day. It is surprising that America did not go deeper into infidelity than she did; but the United States has never been favorable soil for infidel propaganda. Even Robert Ingersoll left no school, and while he ruined a few young men in his day, he was forgotten almost as soon as he was buried. The present A. A. A. A. stands in his tracks but has not made much of a dent in America. The

United States of America has harbored a multiplicity of denominations. This was inevitable because of immigration from all parts of the world, every sect bringing its favorite form of worship and organization. But this has not been an unmixed evil, because it provides for toleration, and because the smaller denominations have more *esprit de corps*, are more aggressive and proportionately do better work.

Our fathers in founding the nation gave us a free church in a free state. Nothing could have been better for the purity of the church in America than to be free from political entanglements. Surely a Divine Providence directed that "Congress should pass no law establishing religion or prohibiting the free exercise thereof." That Amendment has been the safeguard of the churches ever since.

But Rationalism has had some repercussion in the United States. The denomination which first and most harbored these tendencies was the Unitarian Church with its seat in Boston and the principal sphere of its influence in New England. Unitarianism at first existed secretly until it had acquired a considerable foot-hold, and then stepped into the open. The first man ordained to the Unitarian ministry in the United States was James Freeman. After a definite separation from the Episcopal and Congregational churches Dr. Channing became the leader of the left wing.

The chief position of the Unitarian is antagonism to orthodoxy. Dr. Channing believed that orthodoxy was incalculably mischievous in its estimate of Deity, and of human depravity. The Unitarians dispute the doctrines of the Trinity, nature of Christ, the Fall, original sin, the Atonement, Inspiration, personality of the Holy Spirit, Regeneration, and favor Restoration rather than future punishment. In earlier days Unitarians were abusive and blasphemous in opposition to orthodoxy, and a similar accusation found utterance in a recent visit of Charles W. Elliott to Philadelphia. The Unitarian Church is small. America has not responded to their organizing efforts though they have persistently pushed their cult into evangelical bodies, and have done more by hypodermic than by visible organization.

Modern unbelief involves many varieties. Much of it is associated with the theory of Evolution. Whether Evolution be true or not, it has weighed heavily in the scale-pan of unbelief. Practically all unbelievers are Evolutionists.

In 1859 Darwin published his *Origin of Species*, and in the latter half of the 19th century Evolution captured most of the colleges and universities in the English-speaking world. A host of replies followed. At the present time, that which was peculiar to Darwin has few adherents, though Evolution is held in some form by a large but decreasing number. The facts of Paleontology are not favorable to a gradual ascent, and the New Geology enters the lists against the theory. Mendelism and Mutation or Sports, put forth by Hugo de Vries, have undermined belief in continuous ascent, while the Polyphyletic Theory opposes the Monophyletic; and more significant, Austin H. Clarke, high authority, insists that no major animal group evolved from any other animal group, but that all arose directly from single-celled life. This *"zoogenesis"* looks like another chapter in Polyphyletics. And incidentally Maynard Shipley, evolution's ardent protagonist and debater, has been able to make out but a weak case.

Evolution has been applied to man's mental and moral nature, to the Scriptures, to religions, and even to God. Perhaps its worst recent feature was to put Jesus Christ in the light of an evolved brute. We could believe that faith moves mountains; but not that mud makes men.

Applied to the Scriptures, Evolution produced the Higher Criticism. In Germany, Wellhausen, born 1844, died recently, has been chief advocate of the Higher Critical Theory. In Britain, Driver, Cheyne, and G. B. Gray. In

Scotland, Robertson Smith, McFadyen and others, in America Prof. Briggs, W. R. Harper and others, a few names among many.

The replies have been many and vigorous by Harold Wiener, Margoliouth, Moody Stuart, James Orr, Wm. Henry Green, R. D. Wilson and others. The result has been that in Germany the ablest Orientalists have repudiated the theory. Driver is being rapidly forgotten in Britain, and in America the theory has made slight progress. That the law was written in Babylon by the school of Ezra does not command assent, and if it is shown that the Samaritan Pentateuch existed before the fall of Jerusalem the whole theory goes up in smoke. In the mean time the Higher Criticism has destroyed the faith of multitudes in the integrity of the Bible, and illustrated the old saw that "a lie travels half way round the world before truth gets its boots on." Epidemic-like, it has run its course and is now in rapid decline.

Modernism is the residuum or resultant of all the infidel systems that the world has hitherto known, and includes some features of all or most of them. Pantheism, Subjectivism, Rationalism, Evolution, Higher Criticism, Humanism, and what not have all contributed to Modernism. It has often been implied that Modernism lacks definition. A sufficient definition is that Modernism is the denial of the Bible in whole or in part. But whether it is exactly defined or not its disturbing reality is all too evident. Its stock in trade is attack on Biblical doctrines and traditional beliefs.

Prof. Briggs said: "We have undermined the breastworks of traditionalism, let us blow them to atoms." Witness, too, Dr. Fosdick's sermon: "Shall the Fundamentalists Win?" A recent article by an official in an official organ deprecates the "blue print" use of the Bible as an authority on social moral problems. Modernism always seeks in some way to undermine the authority of the Bible.

The most virulent outbreak of Modernism in the present century was the making and signing of the Auburn Affirmation. The document declares: "There is no assertion in the Scriptures that their writers were kept from error" and that "the doctrine of inerrancy impairs their supreme authority for faith and life," almost the exact language of the early Unitarians. This in the face of Christ's saying, "the Scriptures cannot be broken," and "Holy men spake from God as they were moved (borne along) by the Holy Ghost."

Further, if inerrancy impairs authority, it must follow that errors enhance authority, which is a *reductio ad absurdum*. Further, "The Confession of Faith does not make this assertion," *i. e.*, inerrancy. The Confession of Faith says: "The Old Testament in Hebrew, and the New Testament in Greek, being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore *authentical*." Authentical means correct, true to fact.

The Affirmation declares unessential the Virgin Birth, Miracles, the truthfulness of the Bible, the Substitutionary Atonement, and the Resurrection of Christ. These doctrines are the heart of the Christian system, and the signers of the Auburn Affirmation have put their names to a virtual denial of the essential features of Christianity. The Affirmation further declares: "We are opposed to any attempt to elevate these five doctrinal statements, or any one of them, to the position of tests for ordination or for good standing in our church." But these doctrines were already tests for ordination since they are in the Scriptures, and the Scriptures are included in the ordination vows, viz.: "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

The Affirmation further declares: "We are united in believing . . . that all who hold to these facts and doctrines, *whatever* theories they may employ to explain them, are worthy of all confidence and fellowship." What alternative

theory can there be to the Virgin Birth that is not a denial of a *virgin* birth? And the only alternative theory as to Christ's resurrection is that He did not rise at all. To affirm belief in a doctrine and *explain* it by denying the doctrine is not rational. In this document, inspiration means subjective urge. That "God was in Christ" may express nothing more than Pantheistic immanence. And "vicarious" has been given another sense than substitutionary.

What is left of Christianity when these doctrines are removed? It may be said: Its Ethics. That is just what German rationalism did, viz., repudiated the truth and authority of the Scriptures, and professed to maintain their ethics. But even ethics must have a doctrinal basis, and any ethical confession becomes a creed. The Auburn Affirmation is the last ditch of Modernism, just as the writings of Reimarus, Lessing and Bahrdt were the deepest ditch of Rationalism.

Modernism, like Rationalism, suffers little cleavage in its ranks. Fundamentalists may differ and draw apart, but not Modernists; for the reason that they present no constructive system. Their method and their concern is to attack; some here, some there, some this, some that. All are satisfied if only the fundamentals are attacked, however piecemeal it may be. In this, modern unbelief is true to type.

The latest eruption was The Laymen's Commission, and the resultant *Rethinking Missions,* or as some one called it, "Unthinking Missions." The whole project was aggressive Unitarian propaganda. And the Modern Missions Movement is an attempt to inoculate the conservative churches with this Unitarian virus,—more hypodermic.

These pages have traced the perambulations of unbelief,—a dismal story. The story of faith and its sanctifying, civilizing power would make a happier tale. Such a story is a reality and fit subject for any pen, or angel's tongue, but it is not in the plan of this article.

But in closing a few brief, hopeful words may be added. Since Prof. Sayce issued his *Higher Criticism and the Monuments* in 1894, Archaeology has furnished an increasing witness to the integrity of the Bible. God buried His evidence ages ago and brought it forth for such a time as this. "God's Word is tried," and proved true. And there is every reason to believe that the spade has not finished its story.

The Higher Criticism is now *passe.* Prof. Ernest Sellin of Berlin, Martin Kegel, Max Loehr of Koenigsberg, and Emil Reich, and plenty more, prove that the scholarship of Germany has abandoned the Graf-Kuenen-Wellhausen heresy, and a saner day in Biblical Criticism has dawned. Delitzsch is dead: peace to his ashes.

Today Barth with his Theology of Crisis has stirred Germany with his strong position on the sovereignty of God. And backed up by Emil Bruner and Thurneysen the Barthian School is recalling Germany to a sounder faith. This School is far from being orthodox in our view, but has at least taken a step in the right direction.

The repercussion is heard in America, and certain former leaders of Modernistic thought have returned part way, at least, from extreme positions, or have confessed the emptiness of their unbelieving system, though "there remains yet very much land to be possessed."

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## Doing God's Will

MOST of us need to cease judging God by our standards and begin judging ourselves by God's standards. Who are we, anyhow, that we should presume to tell God what to do and how to do it! Who are we that we should presume to pass judgment on the wisdom of divine providence! Man's highest task is to find what God's will is for him and then do it. Prayer at its best is not a pleading with God to do our will, but a seeking before God of His will for us.—*Russell F. Auman.*

# Christianity, Humanity's Star of Hope

C. H. BUCHANAN, D.D., RICHMOND, KENTUCKY

THAT Christianity has been humanity's harbinger of hope in the past is a matter of history; that she will continue to lead men into the paths of higher life and truth is a sure promise of a brighter future. Christianity is an ideal religion because she is adjustable to humanity in every age or condition or country, and can supply the instinctive needs of the soul at all times.

Men speak of there being "three universal religions," and give Buddhism as one of them. But the trouble with the far Eastern religions is that they all partake of the philosophy of the country in which they were born, and will not take root and succeed when transplanted to other countries. The far East is a fatalistic country, and its religions partake of the ideas of the people; hence they are static and without the instinct of progress. These countries are also without science, literature, heroes, or religious martyrs.

In her very nature Christianity is the religion of world-wide progress. To fulfill the great commission of her founder, "Go ye into all the world and make disciples of all nations," is her highest ambition. A wider radius than this cannot be conceived. Thus far in obeying this command, she has been the pioneer of progress, the source of truth and the mother of science. Her principle, to "prove all things, and hold fast to that which is good," has made her the vanguard and harbinger of all science and religious truth. She has been called "the religion of controversy" because she is ever striving earnestly for "the faith once delivered." Only thus could she have kept the "fair deposit" of her original belief uncorrupted and unreduced. To do this has been her chief glory. This fair deposit has made her the healer and beneficiary of all humanity, and given her a prestige none others possess. To retain this is her chief task and crown of rejoicing today.

### Mental Freedom and Science

It was quite a concidence that the establishment of mental freedom and science were accomplished during the same half century and in the same lands. During the years from 1467 to 1490, Erasmus, Luther, Cranmer and Latimer were born. And living a life of an average of sixty-five years, they died within twenty years of one another. Six years after the death of these reformers Sir Francis Bacon was born in 1561. Ten years later the astronomer, Kepler, was born in 1571. These reformers and scientists lived within a century of each other, and all of them were staunch Christians. Their succession was a matter of course. When mental liberty and soul-freedom were established, at once science sprang up as the result, accompanied by the privilege of individual freedom of research. The history of this period alone would correct the false impression that religion is an enemy of learning. The Church was long the mother of education. She established schools, and her ministers were the scholars of the day. Christianity has always been the friend of learning of the right sort, albeit the enemy of godless learning.

For two centuries the trend of human thought was in the direction of the development of "modern science." This came to be an extravagant fad. Men came to think that science was the *summum bonum*, the panacea for the ills of mankind, and that all life's problems could be solved by science.

The marvelous achievements of science cannot be denied. It has made possible the greatness of our own age, giving us a "new heaven and a new earth," and labeled our times as "the scientific age of the world."

But as all things have their counterpart, and often their menace, so our age has hers—and a very serious one it is. Men became so absorbed in and obsessed with developing the material kingdom that they seemed to lose the sense of their own native greatness and high destiny. They forget that a wise poet has said: "The proper study of mankind is man," and became so engrossed in the study of material science as to lose the delicate poise of thought necessary to a correct analysis of their own minds. Some of the greatest of the scientists have come to realize this misfortune.

One of the scientific lecturers at Oxford, England, came to see that the prolonged study of material things had deprived him of faith in the existence of God and the belief in the possibility of a divine incarnation. He also lost the will and power to pray. All this he attributed to his habit of thought, namely, "the exercise of the mind to the neglect of the heart."

Another scientist found that his prolonged study of material subjects had caused him the loss of the love of music and poetry. Said he, "A line of Shakespeare nauseates me. This loss of the esthetic powers was a loss which might enfeeble the intellect and probably the moral character." Many others, if they were as sincere, could bear a like testimony to the effects of an over-dose of material science.

While these results are bad enough, they do not tell the full story. Men are coming to see the possible evil to the race of this materialistic tendency, and its results begin to haunt them like a nightmare. The age has mounted upon a steed which cannot be controlled. For instance, the physical forces are being developed to the neglect of moral powers of control. Making war is very simple and easy; making a permanent peace is a very difficult matter. Gas bombs and machine guns were very effective in war, but in the hands of the degenerate gang they are a source of terror. Physicians may use anesthetics in delicate surgery to the prevention of great pain and the salvation of precious lives. But by means of a radio-controlled, manless airplane, a fiend may put an entire city to sleep forever. Nor is this all of the dark picture.

Men have come to think of themselves as mere atoms in a vast law-controlled universe, or, at best, mere cogs in the wheels of the vast machine. By adopting such a philosophy men have come to think with Descartes that "we are all but parts of a great machine." Yet this is not the half of the evil effects of a prolonged obsession of science.

### Has Manhood Become Uncrowned?

Eventually men came to have some very crude ideas of themselves; they fancied that science had dethroned and humiliated mankind. Facts had become too strong for his fancies. Men came to say that "where man fancied himself the king of creation, science has shown him to be a most significant nobody. The Copernican theory dethroned him in space, geology has dethroned him in time, and Darwinism would place his origin among the lowest of creation. Man's pride has been humbled in the dust." Hazlitt said: "In Jacob's day there was a ladder between earth and heaven, but now heaven is far away, and become astronomical." But Hazlitt, like so many of these theorists, forgot that Jacob's ladder was only a youthful dream. When Jacob awoke to the realities of his condition, he said: "God was in this place, and I knew it not!" And the same God abides with His children even today to thrill and keep.

Man has not been dethroned nor uncrowned. He is still the object of the divine care. All the world is filled with agencies for the manifest care of man; all life is shot through with heaven's design for the welfare and protection of God's mundane children. Man is neither exalted nor humiliated by geography. David Livingstone was as great in darkest Africa as he was in his native Scotland. Man is as great in the

valley as upon the mountain top. His greatness depends upon the moral and soul energy which he displays. The stage is nothing; how he acts his part is everything. Greatness is in his soul and character, and no scientific theory can rob him of his inheritance as a free being.

So the materialist reached a point where he must call a halt. He was annihilating man himself; was destroying him who made science with all her marvelous wonders. So man came to reconsider himself, and his relations with the matchless world in which he found himself. To obliterate him would be to make the universe a meaningless jungle. So man must needs think again and on a higher level.

### The Majesty of Personality

When the laws of nature and of Christianity are properly understood, it will be seen that they marvelously harmonize in the matter of the advancement and perfection of man. All nature is full of these indications, so that the materialist who would consider man but a "robot," to be moved only as moved upon, or a mere cog in the vast machinery of nature, must reconstruct his philosophy. Man will remain in his realm as the king of creation. One might as well think of his becoming an aquatic creature to live in the water, as to suppose a Christianized soul can be kept from considering himself a free, moral personality, blessed with the gift of an active mind. His sense of greatness is an inborn instinct looking to his native air; and the reaching of this stage in life was merely a matter of time.

Personality, while it has become the master word of the day, was scarcely thought of a few decades ago. The idea itself is of recent coinage, and thrusts itself upon mental consideration only because no other thought would satisfy the craving of the human mind.

In former ages men were content to divide mankind into but two classes: one the servant or serf class, the other the ruling class, whose duty it was to care for and protect the others who were considered unable to care for and protect themselves. But this classification was merely artificial, and did not grow out of the very souls of thinking men. Since the leaven of Christianity has permeated the vast lump of humanity, a different thought has become dominant. Men are coming to consider all men as brethren, and no man can be free while his brother is a slave or in distress. With all men as potentially the sons of God, human nature has taken on new dignity and become vastly more interesting. Before mankind there has arisen a new star of social and eternal hope, and there has awakened in man's heart a new instinct of progress and a new hope for himself and his race —a sense of spiritual royalty.

### Personality Defined

Men are asking, "What is personality?" This shows that the conception is not clearly grasped by some people. One often hears the remark: "He is a man of a pleasing personality," meaning personal character, of course. But personality is the creator of character, good or bad. This is seen in the accepted definition of the word: Personality includes a "*self-conscious existence; self-determined will,* and a *self-regulated action.*" From this fountain all character and all forces flow. Some men want to say that "Personality is the greatest thing in the universe." Let us consider it as, *the greatest expression of God's creation.*

For the development and sovereignty of personality the universe was constructed. Eliminate human personality, and the world becomes a meaningless jungle, undeveloped and unused. By the conscious efforts and the decrees of self-determined will and action, all history, including civilization, religion and science, are achieved. Man has not been a mere "creature of circumstances"; he alone has made conditions and determined issues. He shapes the "times"

and creates the conditions on whose waves he rides to prosperity or to ruin. How foolish, therefore, to speak of him as "a mere cog in a wheel", or a boulder tumbled down the river-bed of life, in "an involuntary progress." Nay; all progress is the result of applied personality—*of self-determined will and energy.*

All nature is but a stage for the perfection of human personality. On every hand gates stand ajar inviting man into fields of beauty and splendor. Nature presents her kaleidoscopic variety of scenery that the artist may find objects for the expression of his artistic skill; and beckoning hands call him to higher excellence.

This is Christianity at her best, utilizing every factor of life. With such a religion dominant, one can but feel that "progress is a divine thing," the felt instinct of a golden age to be reached by every soul or nation, the final redemption of the race, the crowning hope of the Christian religion, the perfecting of personality. Therefore to consider Christians as "obscurants" and their religion as castaway, is to libel the noblest agency for the betterment of mankind, and to show the accuser an incompetent judge of nature's best interests.

### The Need of Divine Power

To judge rightly of any philosophy or agency, one must see it in its fullness. Of course, for one to rise out of natural conditions into higher, more than natural agencies are needed. This Christianity implies and supplies. Whether this "power of an endless life" is utilized or rejected determines the character of the future and the nature of human attainments. The modern liberalists would point man to an exalted position and urge him to attain it; but they claim that all excellence is by human effort and ingenuity, by personal enterprise and energy alone. They claim that by appropriating divine grace personality is degenerated. Thus they would repudiate all divine grace and look to poor, deluded human agencies alone for life and salvation. Thus they would build the Church on unregenerated human skill. What wonder that we have today the moral conditions which exist! Finding that human wisdom alone is too impotent for the needed victory, and having no other resources, such men are often defeated in their imbitions, become despondent, and resort to suicide as the cheap way out of an unfortuante situation.

One man excused the suicide of his son at college by saying: "We are no longer religious; we are scientific." This was virtually to acknowledge that science alone has no bulwarks against the results of a wrecked life. For all such cases Christianity offers the refuge of divine grace and consolation, and the hope of a redeemed life here and hereafter.

Looking squarely at this life problem in the light of all our science, Mr. Edison came to the conclusion that "God would not suffer us to progress much further till we had advanced spiritually." He saw that present human ability was not sufficient for future human demands; that the further development of material forces without the guidance and restraints of moral forces would imperil humanity above measure. Napoleon stirred a military wave which became greater than he could control; so it landed him on a lonely island, a wrecked and ruined man. Humanity needs not only the power to invest material forces in order to accomplish scientific wonders, but also power to husband and restrain from ruin.

### A Capacity for God

Thinking souls recognize the fact that man has a capacity for God—not only to conceive the majestic idea, but to receive the divine Spirit and to have fellowship with God. Without God within and His will obeyed, there can be no such thing as Christianity. Ignore this fact and leave it out of the human equation, and one could never find the Q. E.

D. of life. One would have only a vast machine, minus the motive power of efficiency. Man's crown of glory is his God-filled and dominant personality. Deprive him of this privilege and his destiny is aborted. Such God-filled men, impelled and protected by spiritual forces, have been the prophets and world-builders from the days of Moses down to Woodrow Wilson. This fact is found true everywhere. The great scientists from Bacon down, including Pasteur and Millikan, have felt that they were guided by an unseen hand and were but doing the will of the Great Scientist, "continually on the job" of revealing and unfolding His purposes in material forces. Thus to follow the impulse of progress for the perfection of personality, is to know God's ideal man and Christianity, His ideal religion, which may be accomplished in various ways. Milton saw this; hence he wrote in his Sonnet XIV on Blindness:

> Thousands at Thy bidding speed,
> And post in haste o'er land and sea;
> They also serve who only stand and wait.

In this age of intense activity it is very trying "only to stand and wait;" but this waiting in Christianity, as in all nature, is at times the very life and salvation of mankind. God in His wisdom is infinitely patient, and by this method unfolds His purposes in the world. Men are coming to see that in this era of commercial depression, one often finds that to wait is the one thing possible. The farmer must wait for his crops to grow and mature; the statesman must wait for his plans to materialize; the sick man must wait for returning health or his release from life's bondage; the pastor must wait for his messages to take root and grow to fruitage in his parishioners. Often in this ordeal of waiting the greatest victories of life are won. Of Francis Weld Peabody, dying of cancer of the stomach after only twenty years of his graduation in medicine—a world-famous physician—a friend predicted that "his spiritual contribution to the world in what little of life remained for him (fifteen months) would prove as valuable to the world as would have been the results of a long lifetime of medical research." To his friend he wrote: "I have never realized the closeness—the reality even—of religion and science as in these last days." His wife wrote of him: "Francis performed the one miracle that lies within the power of us humans; he took something ugly and tragic and turned it into something holy and beautiful for all who came in contact with him." What mortal does not need an agency like this?

To be the parents of a family of noble and honored children is indeed a crown of rejoicing; to come down to the evening glow of life with "well done thou good and faithful servant" ringing within the soul, is something to cherish. To live a busy life for the benefit of others and to keep oneself unspotted from the world, is the Christian ideal life. But who has not envied the heroic spirit of William Ernest Henley, England's poet, who, dying at the age of fifty-four from a bodily ossification, or petrifaction, wrote in his last poem:

> It matters not how strait the gate,
> How charged with punishment the scroll,
> I am the master of my fate;
> The captain of my soul.

One other thought should be added to define what we mean by Christianity, which is *a high standard of religious and social life.* In all civilization, culture, and even science there must be a recognized standard, else all would be jargon and chaos. Set the world to the accomplishment of any form of life—social, commercial or religious—guided only by individual impulse and fancy, and what would we have but confusion much confounded—yes, a bedlam of disjoined results, a mass of brickbats ill-suited for anything but a junk heap? Yet such are the conditions we find in this mad world today. Just this is what results from aiming to develop "involuntary progress" by allowing each individual's native unguided impulses to

be his rule of life. This can but lead to the indulgence of intense selfishness. All of which comes of the belief that human life is self-sustaining and self-redeeming.

Over against such a delusion, stands the age-old Christian conception that the best civilization and religion should begin in early childhood, and be guided by the best religious standards. This is the will of God as taught in the Bible and inspired by His Spirit. This is Christianity. It informs the child that he ever needs the guidance of One wiser than himself; that naturally he "is born unto trouble, as the sparks fly upward." Submitting the soul to this Leader, and being ever obedient to Him and comforted and restrained by Him, is what we mean by humanity's Star of Hope. Without this submission and fidelity one can hardly conceive of Christianity. All other roads are unsafe, and only confusion and wrecks await those who pursue them. But with Christianity's inspiration and altruism, her guide and her restraining power, there are no heights of excellence to which one may not aspire and attain, even to everlasting life.

*Richmond, Kentucky.*

# The Imperialism of the Cross

Rev. Robert Clark, Waitsfield, Vermont

John 12:31, 32

THE coming of the Greeks reminded the Lord of His immanent passion and sacrifice, and He began to speak of the nature and effects of His death. The manner of His dying (lifted up on the cross) was to be an event of astounding import; it would "draw all men unto Him." This prediction has been justified. Christ crucified has been, and is, a world figure of commanding interest and influence. We cannot disassociate the death of our Lord on the cross from His life; it was that kind of death, and its consequences that gave point and power to His life. Historically, He is known as having "suffered under Pontius Pilate, was crucified, dead and buried." A distinguishing feature of Christianity is that its Founder was crucified by the Roman authorities at the instigation of the Jews. It is not without reason that the cross has become the universally accepted symbol of the Christian church.

The three great branches of the church, the Protestant, the Roman and the Greek, differ in many respects in doctrine, ritual and government, but they all accept and use, the cross as the symbol of their faith. As a symbol of faith it is the most widely distributed of all such. The crescent, the sign of Mohammedanism, has an extensive field from Algeria east to the Philippine Islands; but the cross has penetrated every quarter of the globe, from the Arctic circle unto the frozen lands of the south. It is safe to say that there is hardly any place of great extent that the cross has not been seen. Travel where we will we can see it on spires of churches; we find it inwrought upon jewelry; embossed on books; it appears as a motif in the arts of music, painting, sculpture, architecture, and literature.

But not alone is the ubiquity of the cross remarkable; there is the nature of its message and the feelings that are evoked. It has become the symbol of mercy, love, benevolence and goodwill. It comes as a promise of freedom and spiritual enrichment to all peoples. Other religious symbols have often produced fear and dismay in the hearts of the people when they appeared among them. They stood for intolerance, oppression, persecution and sometimes death. It was reasonable then that the great humane and benevolent society, known as the Red Cross, chose the cross as a symbol of its motives and aims; it

seeks to bring aid to the needy in peace, and in war.

The cross has an imperial place in the redemptive ministry of our Lord Jesus Christ, it gives poignancy and color to all that is revealed about God, Christ and His saving work. It has an eternal and cosmical significance. Long before Calvary, the cross was foreseen, anticipated and foretold. When revelation carries us back into the counsels of the Godhead, before creation, we find the cross is in evidence. Believers in Christ are said to be "chosen in Him before the foundation of the world" (Eph.1:4). Christ, Himself, is seen as "the Lamb slain from the foundation of the world" (Rev.13:8). In the intertheistic Covenant before creation the cross was designed as the agency that should reconcile all things to Himself (Col.1:20).

There are rational philosophical intimations that the cross was implicit in creation. At any rate, the idea of the cross runs concurrently in revelation with the idea of humanity. When God said: "Let us make man in our image, after our likeness" (Gen.1:26), the man, that He had in view, was not the first man Adam, who fell, but the last Adam, the second man, who is the Lord from heaven (1 Cor.15:45-47). His was the true humanity. He is the true Head, the Norm or Pattern for an ideal race. Christ became this Head through death, resurrection and glorification (Col.1:17-20). The cross was a subjective idea or truth before creation; it was objectified and consummated in time by the Son of God on Calvary.

Prophecy became history; ideas became concrete facts. Doctor Dale stated an eternal truth when he said that the cross was the greatest moment in the moral history of God. It marked a new experience for Him in the person of the Son. The cross, then, has an imperial place in the consciousness of the Living God; and as such we ought to study it and meditate upon it with becoming reverence and Godly fear.

The cross of our Lord Jesus Christ has an imperial place in the Holy Scriptures. It appears first dim in the distance, but it takes form and clarity with the passing years, and as the volume of revelation is augmented. The thin, red line of vicarious atonement runs through the Word from Genesis to Revelation. It is presented to us in prophecy, type and prediction. The seed of the woman is to bruise the serpent's head, but the serpent is to bruise His heel. The Jew was taught he could only approach the mercy seat by way of the brazen altar of sacrifice; and that "without the shedding of blood there is no remission" (Heb.9:22).

The vicarious sufferings of our Lord are most graphically depicted in the fifty-third chapter of Isaiah. In that short Scripture there are fourteen references to this great truth. Devout believers, in all ages, have interpreted that Scripture in reference to our Lord's death on the cross (Acts 8:32-35). Many of the Psalms foreshadow our Lord's vicarious sufferings on the cross. The Spirit of Christ anticipated the feelings of Him in His passion and expressed them through human instruments who were laboring under spiritual difficulties.

Psalm twenty-two is one of the Psalms of the cross. In it are twenty-two references to Christ's vicarious sufferings; also the seven words on the cross are there. The forty-second and forty-third Psalms are prophetic and descriptive of the depth and intensity of the feelings of Christ when He suffered for our sins. These are but a few of the most outstanding references to the cross in the Old Testament; the spiritually minded student can find many more.

In the New Testament the cross has a central place. The four gospels give a large space to the events that immediately preceded the cross. Its shadow appears in the story of the nativity of our Lord, dimly indeed, but it grows in clarity and intensity as the story of our Lord's ministry is unrolled before us.

In the book of Acts the cross is made prominent because it is a crucified, risen Saviour that is proclaimed as the hope of sinful men. The great Epistle to the Romans is an exposition of the necessity for the cross, its far reaching, efficient and effective power to deliver man from the guilt, the defilement and power of sin, and to make him, not only a son of God, but a useful, industrious, honest, kind, humane, intelligent and interested member of society. The other epistles reflect the same truths in a greater or lesser degree. Even the Book of Revelation, the last of the sacred canon, and the last to be written, is suffused with the glory of the cross. The Lamb, who has the central place, who is the moving figure, who is the King of Kings, and Lord of Lords, is seen as having been slain; He bears the scars of the cross. The cross, then, has an imperial place in our Scriptures; it is seen in prophecy, in fulfillment, and in history.

The cross had an imperial place in the ministry of our Lord Jesus Christ. It had the first place of importance. It was His objective purpose in coming into the world that He might suffer and die for our sins. We do not disparage the other aspects of our Lord's ministry. He lived a life that was holy, harmless, undefiled, separated from all complicity with evil. He thus demonstrated that sin is not an essential for human life and progress. It is an evil that has always a degenerating and demoralizing effect; it disorganizes man's inner powers; it unfits him for fulfilling his true destiny of serving God and living in fellowship with Him.

We rejoice in the teaching ministry of our Lord. He spake as never man spake. He gave us a revelation of the Father's love, care and purposes for us which we never had before; He is preeminently the Teacher. We are grateful for the demonstration of the power of our Lord as we see it in His miracles of grace and mercy to the helpless. These were all essential to His ministry; but they were not the primary purposes of our Lord's incarnation, nor do they procure salvation for us.

That the cross had the imperial place in the ministry of our Lord is seen in that it occupied the foremost place in His mind. Very early in His ministry He intimated that His ministry would end in a violent death. When He was challenged by the Jews in the temple He said: "Destroy this temple, and in three days I will raise it up" (John 2:19).

As time passed this element of His ministry came more and more to the surface. He spoke of it to the disciples on different occasions. He rebuked Peter, sharply, when he would have dissuaded his Lord from speaking about the cross. "He steadfastly set His face to go to Jerusalem" (Luke 9:51-56). The prayer in the garden was a preparation for His passion on the cross. When He bowed His head, on the cross and said: "It is finished," He had reference to the experience that He had passed through within a short period of time while transfixed to the cross. He had said that He came into the world to seek and to save the lost; and to give His life a ransom for many. He said: "And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die" (John 12:32-33). As the cross had an imperial place in the written Word, being woven into its warp and woof, so likewise it had in the Living Word, being the specific purpose for His coming into the world, and being the cause of His suffering and travail of soul.

Since we have shown the important place that the cross of Christ has in God's redemptive plan a question inevitably arises in thoughtful minds: what in the experience of our Lord was the real cross, the redemptive act that won our spiritual liberty? While the phraseology is familiar to us all it carries different ideas to different minds. There are those who see only the crime of the cross, the crucifixion of our Lord, by the Romans, at the instigation of the Jews.

Many simple-minded believers never see anything beyond the physical sufferings of their Lord. They believed in Him as their Saviour and Lord; they loved Him and labored for Him; and now they have entered into their reward. For after all, it is not the correctness of our views or the amount of our knowledge of gospel truth that saves us; it is Christ that saves us in response to our faith.

But there are others, who ought to be better informed, who never see beyond the crime of the cross. When they think or speak of the cross, they think of Christ as dying under the condemnation of the sentence of the Romans. Because of this narrow view they have wrong conceptions and mistaken ideas of what constitutes our redemption. Many become antagonistic and are bitter in their denunciations of evangelical Christianity. Benjamin Disraeli caricatured the cross thus:

> If the Jews had not prevailed upon the Romans to crucify our Lord what would have become of the Atonement? The immolators were preordained like the victim, and the holy care supplied both. Could that be a crime which secured for all mankind eternal joy?

A preacher says:

> What does the Atonement mean to the world? It means that the Eternal Father either will not, or cannot, receive back to His heart His own erring, wounded children, unless the Only Begotten Son of God is slaughtered, and we, as the old hymn has it, are plunged beneath an ocean of blood.

Another preacher says:

> Christ's death was not necessary to our salvation. He was not a suicide; He was murdered. To say that His death is indispensable to our salvation is to say that God's grace had to call in the aid of murderers in order that it might find a way to human hearts. We are not willing to acknowledge our indebtedness to Judas Iscariot for the forgiveness of our sins.

Others think of the cross of Christ as being in His disappointment at being rejected by His nation. He came to them with the best intentions to aid them in their private and national life. He demonstrated His willingness, His power and authority; He proved that He was qualified to be their Redeemer and King. But He was received with suspicion by the leaders, at first; He was definitely rejected by them and the people; He was robbed of justice and condemned to a cruel death. This is all that some see in connection with our Lord's death.

Others think of the cross as the spirit of heroism and self-abnegation that our Lord exhibited through it all. He suffered willingly and prayed for His enemies while they were crucifying Him. We are saved, so they say, by exercising a spirit like His. But none of these views do justice to the Scriptural teaching of the meaning of the cross.

In the first place we must remember that crucifixion was not the Divine penalty for the sin of man against God. Crucifixion was the Roman punishment that was meted out to insurrectionists; and being that it could never meet the Divine requirement. It reached only the body of the culprit. The sin of man against God was on an entirely different plane; in its essence it is spiritual rebellion against God. In the beginning God had said: "In the day that thou eatest thereof thou shalt surely die" (Gen.2:17). Adam and Eve did eat and did die.

But physical death did not fulfill that decree. The idea of death in Scripture has a wider meaning than mere physical dissolution. It means spiritual separation from God. Physical death is included in it, but it does not exhaust its meaning. Our first parents died spiritually, they became separated from God, alienated in mind, when they sinned. They had to be spiritually renewed by being born again. Long afterwards, physical death overtook them as a result of their sin, imposed by the government of God. In the early days of the church some saints were crucified; but that did not imply that they were suffering for their sins; they were faithful in witnessing to the truth.

The true meaning of the cross is in the spiritual experience of our Lord when "His soul was made an offering for sin." The writer to the Hebrews

says: "Who through the eternal Spirit offered Himself without spot to God" (Heb.9:14). The "wounds," which He bore for our transgressions, were not the wounds of the thorns, the spear and the nails that were inflicted in His body; "the stripes" which fell upon Him and "healed us," were not the blows of the Roman scourge; the wound and stripes fell upon His soul. The real atonement that our Lord made was in the realm of the spirit. The death that He "tasted for every man" (Heb.2:9) was the spiritual separation from the Father while He was on the cross.

That was what wrung from Him the cry: "My God, my God, why hast Thou forsaken me?" It was under that experience that He died. His physical wounds were not the cause of His death; the soldiers were surprised when they found Him dead (John 19:33). His death was voluntary. When He had passed through that dread experience (John 19:20), He bowed His head and yielded up His Spirit; literally, He dismissed His Spirit (Matt.27:50).

The cross of Christ was the meeting place of two great forces that were in the world: the love of God and the sin of man. These forces had been operating upon humanity since the creation of man. The sin and misery of man always called out the love, mercy and grace of God. Where sin abounded, grace did much more abound (Rom.5:20). As men strayed farther God increased His means of grace to save them. He gave His law, ordinances, promises and a way of approach to His presence. He sent teachers and prophets to warn them. But they broke His commandments; despised His promises, resisted His Spirit, persecuted His prophets (Isa.63:10; Acts 7:51-53). Last of all, He sent His Son, but they rejected Him, and crucified Him.

The murder of our Lord is the supreme manifestation of sin; it shows that sin in its essence is Deicide. Christ permitted Himself to be maltreated and crucified that the awful effects of sin might be seen.

> He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

At the cross we have man at his worst; he would dethrone God and trample Him underfoot, if he could. But at the same time we have God at His best, speaking relatively. Here was the Divine Son, giving Himself in redeeming love for the salvation of His murderers. It was inevitable that these two forces should meet; it was fitting that they should meet each in its own intrinsic character. We know now what sin is, how far it will lead us; but we know also the amazing love, grace and mercy of God towards sinful man. We can understand now, why the cross has an imperial place in the ministry of our Lord Jesus Christ.

The cross has had an imperial place in the preaching of the church. The message of the first disciples centered on the cross. While they witnessed that their Lord was "holy, harmless, undefiled, separate from sinners," they did not say that was the gospel or the ground of our salvation. We are redeemed, not with silver or gold, but with the "precious blood of Christ." "I have been crucified with Christ, nevertheless I live; yet not I, but Christ that lives in me."—Paul's gist of the gospel.

The references to the cross in the New Testament are too numerous to mention. They can be verified by any one who can read. Whenever there was a revival of spiritual life in the church it was generally preceded by the preaching of Christ crucified. The Reformation was due, largely, to the rediscovery of evangelical truth. Martin Luther said that the doctrine of Justification by Faith was the doctrine of a standing or falling church; and justification is founded upon the cross of our Lord. Every revival since then has followed the pattern set by the great Reformer. If our present day church is ever to get back into a place of spiritual supremacy it will come by a recognition of the cross

of Christ as the basis of our spiritual inheritance in Him.

The cross of Christ has a primary place in the life of the believer. It was Lacordaire who said that the church was born crucified. What is true of the church is true of the individual believer. In the reckoning of God, judicially, we were crucified with Christ (Rom.6:8); and we died and were buried with Him, and arose with Him in newness of life (Rom.4:6; Gal. 2:19,20). Our spiritual vigor and growth depends upon our cooperation in making real in our experience what is fact in the gospel. That is what Christ means by exhorting us to take up our cross and follow Him.

Contrary to a widely accepted view bearing the cross has no reference to service; it is not laid on us as Christ's cross was laid on Simon, the Cyrenian. Service is a privilege, and a joy, not a cross. People speak about bearing crosses, but the term is unscriptural; their ideas are confused.

There is only one cross that we are called to bear. Bearing the cross is identifying ourselves with Christ in His redemptive work. It is an experience voluntarily assumed. Just as Christ voluntarily took upon Himself the burden of our guilt and suffered for it on the cross to make our salvation possible; so we choose the cross to make our salvation personal and actual.

The cross for Christ meant self-denial; He pleased not Himself. It will mean the same for us. Bearing the cross "is mortifying our members which are upon the earth" (Col.3:5); it is "making no provision for the flesh to fulfil the lusts thereof"; it is "crucifying the flesh" (Gal.5:24); it is "reckoning ourselves dead to sin" (Rom.6:1); in a word, it is dying unto sin and living unto righteousness.

This bearing the cross is a daily burden. So long as we are in the body the flesh will be present, ever ready to bring us into its power. Eternal vigilance is the price of our spiritual liberty. It is only by "walking in the Spirit" that we can bear the cross triumphantly (Revelation).

In view of what we have written it is easy for us to recognize the imperial place that the cross holds in the redemptive ministry of our Lord. It was essential for the justification of the moral government of God in the world; it was the procuring cause of our salvation by which our sins were dealt with judicially; it means regeneration, spiritual life, vigor and victory for us here and an abundant entrance into His heavenly kingdom later. No wonder that Paul wrote: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

## A Busy Preacher's Creed

"I believe in the gospel I preach; in the church to which I belong; in the work I am doing, and in my ability to help others. I believe that honest preaching will bring honest results; I believe in doing things, not in waiting, nor boasting, nor complaining. I believe a preacher gets what he expects; I believe a kind deed done today, is worth more than two left over for tomorrow; I believe in a sure reward in the future; I believe in courtesy, in kindness, in generosity, in good cheer, in friendship, and in honest efforts. I believe there is a place for every preacher and every preacher at his place; I believe in being ready right now; I believe no man is down and out until he has lost faith in himself, and in his Christ."—*Sel.*

## Faithful Ministers

There are certain great inanimate ministers which meet us in the way of life. Pain is one; failure is one; shame is one. Pain looks us full in the eyes, and we must wrestle with him before he blesses us. Failure brings in his stern hand the peace of renunciation. Shame bears to us the sense of sin, which is the knowledge of God. His hidden face shines with the mercy of Heaven, and well for us if we may look into it.—*Sel.*

# We Reap Just What We Sow

WILLIAM POWICK, D.D.

WE are usually so engrossed with our reaping that we do not think enough about our sowing. This is especially so in the sphere of morals. "Be not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap." It may not always be reaped by the same individual. The point is: What we sow will surely grow. Like seed, like fruit. It was probably upon this principle that Chauncey Depew once said in an after-dinner speech: "There are only three generations between shirt sleeves and shirt sleeves." And it makes no difference whether they are made by individuals or by nations. This was made plain in the oft-repeated promise of God to Moses: "I will make of thee a great nation." Paul simply reduced the universal principle to individual needs:

> He that soweth to his own flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.

It is doubtful whether we ever needed more than now to recall this as a dominating principle in our *public* life. There is no more alarming symptom of moral degeneracy than is presented in the rapid descent of otherwise good people to the low moral level from which to consider questions with which the public must deal. With many there seems to be no such thing as public *moral* character, instead regarding it as private moral character on public exhibition.

And the more we think of this, and its undoubted implications, the more likely we are to be astonished that our accredited moral teachers and our legislators have neglected to more fully emphasize this principle.

There is an old saying that "what is new is not true, and what is true is not new." But, like many "old," as many new sayings, it is not a universal truth. Yet when dealing with the revelation of God and man, and the life that now is and of that which is to come, it is not only very useful but very vital. It has been the guiding star of all that is best in our civilization. Civilization is not an annual. It has been of slow growth. But the growth has been in strict accord with the moral character of the people composing it. And there is no way of improving the civilization but through the improvement of its individuals. Civilization is not an edifice built by human hands, but a growth, nourished and cultivated according to the word of God.

For long ages it has been telling man all he really knows on this subject, and how to make the best of two worlds. And to this day there is no higher authority. Besides, He has given us the church, with what looks like a divinely ordered monopoly of instructing and otherwise helping us in the way He has prescribed for us to live, so as to realize the good He has promised.

But while this Book of Books has been very generally accepted, on the whole, a few of its most vital parts have been unfortunately rejected by some very high authorities of the church. The result is a very common undermining of the faith of the people in the divine authority of the Bible, a marked lowering of the moral standards of society, a loss in the character-making power of the church, and therefore the chaotic condition of the world today—but worst of all the incapacity of so many to realize its cause and cure.

It may be contended that the controversy now on is not concerning the Book itself, but its interpretation of a few passages it declares as verities to be accepted as a condition of receiving the saving grace of the Gospel. As if God, in revealing a spiritual guide-book for the race would reveal one that could only be understood by a scholar who had taken a modern course in psychology

in an up-to-date university two thousand years later! So that when interpreted it would mean, in its most vital parts, exactly the opposite of what it said. For instance, that when God said Jesus was to be born of a virgin, it really meant that He was not to be born of a virgin. When He said He worked miracles, He meant that He did not work miracles. When He said He was to, and did, atone for our sins by His own blood, He really meant nothing of the kind. That when He said that He rose from the dead He meant that He did not rise from the dead, *et al.* No other ancient document has been so juggled under the name of "interpretation."

And yet many who thus substitute what God really said by what they think He meant, plead their "conscientiousness" in justification of their substitution as though the "conscience" of men had anything to do now with the question of a revelation of God two thousand years ago! Conscience is no test of the truth of what we believe, but only of the sincerity with which we believe it. One may be as conscientious in believing a lie today as he was in believing the truth yesterday—as it used to be with those who sincerely believed the world was flat. It is a matter of training—of "education"—the abuse of which is responsible for modernism and no less for the maze of the church, its loss of so much of its character-making power, and, through the conscientious infidelity has impaired faith in the divine authority and dependability of the Bible, and, consequently, lowered the moral standards of society.

And whether it has been a help to the nation or credit to the church that it now leads in growth the population of the land, may be an open question. Under the more recent principles of admission and slipshod methods of administration, retention and tabulation, there is room for serious doubt. One thing is very certain, that church membership formerly meant more than it does now. And another thing is that it grew, in proportion to numbers, much more rapidly in the past, under its more rigid administration, than it does now. So "be not deceived, God is not mocked," though man may be. The value we often attribute to "faith," is not in the faith, but in that upon which faith lays hold.

There are now signs of another split in the church that may lead to another reformation unless its dominant leaders open their eyes. For as Luther rent the church to save the church, so must it ever be. When God makes plain both right and wrong, no room is left for compromise.

Over thirty years have passed since a young man who was an instructor in one of our great universities said at the close of a Sunday evening service, "I entered ..... university to prepare for the ministry. But I guess I got an overdose of psychology. But I now see I shall have to change and come back." But he never did!

One thing that probably contributes to the misunderstanding and misuse of spiritual truth is the difference between the words belief and faith. It is a great pity our translators had no better way of distinguishing them. "Belief" moves more largely in intellectual perception and assent; faith in moral conviction and surrender. They may thus lead to the confusion of knowing a real belief in what is clearly perceived but no moral conviction on the subject; it may not be approved. But faith goes farther than this; it not only perceives and assents, but also surrenders. So we may truly say we believe the Apostles' Creed, but really have no faith in it. Belief lacks surrender.

Modernism pays high tribute to the ethical contents of the Gospel and tries conscientiously to make them effective in society—as Unitarianism does. But ethical principles are about the same whether taught in the college or in the pulpit; in the gospel or in philosophy. But the omnipresent need is power to make them effective. This, philosophy knows nothing about, and the so-called

"social" gospel does not teach. It simply reiterates the principles—the ethical principles—of the gospel while at the same time rejecting "the power of *God unto salvation.*" It offers a gospel of salvation by *works* while God has offered a salvation by *faith.* We reap just what we sow. We need information for the head, but our greatest need is for inspiration of the heart. Modernism tries to do what can only be done by the dynamic power of the unemasculated gospel.

Have you ever reflected upon the gospel as read in the New Testament and as generally preached in the pulpit? Or as preached years ago in your youth? Have not the ethical principles of the gospel very largely crowded out the gospel facts, which, when accepted, actually brought the actual results that Modernism seeks but seldom finds?

No! Don't be deceived. Don't imagine that this crop of luxurious tares we are reaping is something new! The writer of these lines well remembers, before entering the ministry over fifty years ago, hearing scholarly discussions in preachers' meetings in which were predictions of the conditions we are now facing, unless the educational trend of our schools could be controlled. Young men who had gone to Germany to finish their education for the ministry were returning. Some, saturated with rationalism, were introducing "higher criticism" into their pulpits. They attracted very little attention then. But thirty years ago, or more, the quarterly *Review* of the same denomination bristled with similar predictions. But its editor died, and soon his predictions died, and it was not many years after that the same *Review* virtually caricatured some of the most sacred teachings and rites of our religion. Some ten or twelve years ago it died without hope, and has no prospect of a resurrection—"Shirt sleeves and shirt sleeves."

We are really reaping our third crop of Modernism, and reading in our sorrows another of "God's love letters that came in a black-edged envelope," as Spurgeon used to say. What is there like these depressions in the business world to create alarm in the spiritual world? When these are over, if ever, we can say, as Paul said to the Corinthians, and as Christ taught:

> What earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging.
>
> Be not deceived (what ye sow will surely grow), ye shall know them (the false prophets of which he spoke) by their fruits. Do men gather grapes or figs of thistles? Even so, every good tree bringeth forth good fruit.

It is said that "so few go to church, and *they* are mostly members." But there are more in any service than in all Europe when the first call came, "Come over into Macedonia and help us." And see what resulted! We all need to keep awake, and go out to repreach what we hear if only for the sake of upholding the moral standards of society, and again filling our churches.

Whether men will accept the invitation or not the Saviour extends it to all sorts of people:

> Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

We have everything to gain and nothing to lose by doing so. And so we sing:

> Awake, awake, put on thy strength,
> No longer in thy sins lie down.
> The garment of salvation take,
> Thy beauty and thy strength put on.

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## My Symphony

To live content with small means; to seek elegance rather than luxury; and refinement rather than fashion; to be worthy not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages; with open hearts; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.

# Why the Earth's Axis is off Perpendicularity

## A Meditative Speculation

RICHARD W. LEWIS, D.D.

GEOGRAPHERS fail to tell us why. Geologists give us no answer. Astronomy is silent here. Ancient and modern scientists do not present even theories that arrest our attention.

After searching many books in one of the best libraries in the land, we find nothing more satisfactory than this: The earth,

> having been tilted to a certain position by some extraneous force, the axis (of the earth) is supposed to remain in that position until some other force intervenes—*Climatic Changes: Their Nature and Causes*, by Ellsworth Huntington, Research Associate in Geography, Yale University, and Stephen Sargent Visher, Associate Professor of Geology in Indiana University.

If that is the clearest and best explanation that great scientists can give to the world, surely there will be little reason for poking fun at the explanation proposed herein by an amateur.

What does the above statement as to the earth's axis explain? Nothing. So, if there is no consensus of opinion either to follow or to forsake, we are free to speculate. Then, in offering a theory, one need not fear the ordeal of placing oneself in the attitude of antagonism. And any one who presents a contradictory theory stands on no vantage ground.

This writer is not posing as a wiseacre. Nor is he proposing to settle a profound problem. He does hope, however, to arouse interest, and, doubtless, he may well expect to stir up some criticism, and maybe a bit of controversy.

When scientists do not speak with clearness, certainty and emphasis, we have two ways open to us: we may ignore the problem entirely and go on our future way in silence as to it; or we may use our intelligence in meditation and consequent wise speculation, and be allowed modestly to express our opinions. If science does not furnish us with facts, nor even with sane, plausible theories, then scientists should keep still and permit any honest attempt to account for an unexplained phenomenon.

Both science and philosophy start with established facts and proceed to conclusions. In this case we have some facts: We know that the axis of our earth is off of perpendicularity by twenty-three and a half degrees, even if we do not know *why*. And it might be replied, "It makes no difference *why*." If certain causes obtain, it would not make any difference. But in the event that certain other causes are found to exist, then it does make a great deal of difference. The object of this article is to suggest a reason for the lack of perpendicularity in the earth's axis.

Time was when to offer anything but a physical force in explanation of the earth's tilted axis would have made a laughing-stock of the author. But we now live in a day when demonstrations of subtle, unseen, yet tangible and veritable, powers are being made, and to our full satisfaction. Indeed, these demonstrations are generally admitted. Our children are going to accept them as commonplace—as a matter of course.

No one ever saw electricity, yet its tremendous power is felt and admitted all over the world. We know that the moon, by some unseen power is compelling the movements of the tides daily. Ocular demonstrations are constantly being given of the startling power of mental suggestion. One man thinks another into action, and that wholly contrary to the actor's usual course of conduct. Did space allow, we might enlarge upon the discovery of such subtle forces as have been brought to light by the radio. Fifty years ago one would have been counted extremely fanciful, visionary, even fanatical, had he predicted the

present powers and general use of the radio.

Then let the reader lay aside his fighting armor and calmly consider, without prejudice or bias, the suggestions which are to follow. It may prove that this way-blazing shall lead to other and better conclusions. In all our processes and progress we have begun with the crude and gradually wrought out the finished product.

There are two lines of truth found in the Bible upon which the following arguments are built. If there are readers who object to the Bible as a basis of argument, we are willing, for the moment, to wave the claim that it is a divinely inspired book, and consider it, first, on its historical merits, and, second, on its striking and irresistible trustworthiness as a forecaster of human destiny.

Historically we find it informing us that there was a time when all vegetable and animal life lived and flourished upon the earth in a "finished" (completed) form, and without any rain upon the earth (Gen.2:5,6). Even science confirms the use of the word "flourished," for we have unmistakable evidences in both floral and faunal remains that huge trees and mighty forests, and luxurious vegetation generally, abounded; and that huge animals in the form of mighty mastodons lived and reigned at one time in the early days of the earth. That the climate of that time was utterly different from the climate of which historical man knows anything experimentally, there can be no doubt. But how could there have been such a climate as the Bible hints at, and as scientists tell us must have existed? Surely not with the axis of the earth tilted twenty-three and one-half degrees as now. However, it could have easily obtained had the axis been perpendicular. Let us drive down a peg right here.

Looking now towards a future day of events equally different from those usual in our day, we turn to the book of John's visions on the Isle of Patmos to find him announcing a striking and startling picture. In Revelation 21:1,4,5, we read:

> And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

These verses most certainly predict very radical changes in the earth, and also in the experiences of men. All old conditions are to go; entirely new conditions are to come about. The most startling of the changes predicted is the loss of the sea! It disappears entirely. Its bottom is even now heaving upward, if we may believe professedly scientific reports. In one place the unheaval amounts to about two miles. We note also that tears, pain, sorrow, and death itself, are to be no more. Three fundamental elements are completely altered: the air (heavens), the earth, and the men who inhabit the earth.

But this is not all that John saw. Turning to Revelation 22:1,2,5, we read:

> And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be night no more.

Here is set forth "a pure river of water of life." On either side of it fruit trees grow and bear fruit "every month." Now this would be impossible in the vicinity of Jerusalem with the present climate. So if this prediction is ever to be fulfilled, the Jerusalem climate must undergo radical changes.

That this river of life leaps forth from under the city of Jerusalem is made plain from reading Zechariah 14:8. With this new river running eastward and westward, as the Bible says it will, reclaiming the great "Dead Sea" on the east, and making that region habitable (Zech.14:10), while the bottom of the Mediterranean Sea heaves up; and the

westward river winds its way through super-rich alluvial soils along its sides, soils made the richest imaginable by centuries of washings from hills and mountains and the constant accumulations of dead bodies that decay, *what trees!* Add to this the restoration of the salubrious climate suggested in Genesis, and *what fruits!* John's vision would easily be realized!

But what could possibly restore that prehistoric, pristine climate? Naturally something similar to that which destroyed it. But so far we have not seen what destroyed it. That must await evidence now to be produced.

Let it be remembered that we are not dogmatizing—far from it. This is a meditative speculation, a patching together of evidence in order to make out a case.

Turning now to Matthew 27:51, we find seven physical phenomena which came immediately after the crucifixion of Jesus Christ on the cross: 1. The veil of the temple was rent in twain from top to bottom; 2. An earthquake; 3. Rocks were rent asunder; 4. Graves of the dead saints were opened; 5. "Many bodies of saints which slept (were dead) arose"; 6. These risen saints went into the Holy City; 7. There they appeared "unto many."

All Bible scholars agree that seven is the numeral of completeness. Here are seven items, a complete list of evidence, that the death of Jesus Christ did have some startling effects upon the physical, even upon the earth itself, for Luke tells us that "darkness came over the whole land until the ninth hour"—a darkness lasting three hours (Luke 23:44). So the earth must have been radically changed. It was shocked and jarred violently. An earthquake seriously disturbed the earth.

According to the Bible, the Word of God, the death of Jesus was the *only* remedy for sin (Luke 24:46,47; Acts 4:12). When He died to restore man to God, these several physical phenomena occurred. This is a matter of history. Is it, then, far-fetched to assume that when sin entered the world—when man in Adam fell, lost his high and holy union and communion with his Maker—the earth was thereby so shaken up and thoroughly jarred as to tilt its axis twenty-three and one-half degrees off perpendicularity?

Yes, the argument has been based upon biblical, historical and prophetical evidences. All who are disposed to be fair towards ancient documents and to consider the Bible as historically trustworthy, will accept the evidence. Let others demur to their heart's delight—this is not for them!

If any readers doubt the dependability of the Bible for prophetic evidence, let them bear in mind that the Bible predicted at least seventy distinct features in the earthly experiences of Jesus Christ and His associates. It will suffice here to give only a few of the many examples of Biblical accuracy in predicting the coming of Jesus and incidents in His life and ministry.

In Zechariah 7:9 the triumphal march of Jesus up to Jerusalem is clearly forecast, even to the detail that He should ride upon an ass. In the same book, 11:12,13, the sale of Jesus for 30 pieces of silver is predicted, and 12:10 it is prophesied that the Jews should "look upon Me whom they have pierced," etc.

The very closest checking up on the prophetic utterances of the Bible with reference to the life of Jesus on earth, will reveal the fullest veracity throughout. Then why should there be the slightest hesitancy on any one's part in accepting the predictions in Revelation that there shall be again "the tree of life," yielding its fruit "every month"? But if this prophecy is to come to pass, as have all the others, how can it be without a change in the earth's axis?

If this presentation of the problem is considered unworthy of acceptance, let the objector present a better theory.

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I term CHRISTIAN FAITH AND LIFE the most meaty periodical which comes to my desk; and I may add, the most highly prized.—*Rev. C. L. E.*

# Unitarianism too Anthropomorphic

HOYT F. HILL, B.D., SYRACUSE, N. Y.

I PROPOSE to show that the Unitarian doctrine of God is too anthropomorphic. I shall show that our Unitarian brethren, while assuming a breadth of view and a liberality of spirit, are actually attributing human limitations to Deity. If I succeed in showing that the Unitarian doctrine of God limits Him in but one way, I shall have accomplished my purpose. When one attributes to Deity any limitation, his notion of Deity is too narrow. I realize that some, possibly many, of man's limitations are not seen by him to be limitations. He, therefore, unthinkingly attributes these limitations to Deity. It is my purpose to call attention to one restriction which human nature imposes upon all mankind. Its universality tends to obscure its character as a restriction.

Frankly, I recognize the fact that man cannot think of God except in human terms. In other words, man's conception of Deity must be anthropomorphic.

> Anthropomorphism is the ascription of human attributes, feelings, and conduct to spiritual beings, especially to God or any deity (*Standard Dictionary*).

But man's thought of Deity may be *too* anthropomorphic. "It was necessary . . . for the sacred writers," according to Canon Farrar, "to speak of God as if He had a human body; and this is what is called anthropomorphism."

It is difficult for man to recognize his own limitations. But unless he does recognize them, his innate tendency to read himself into every thing he thinks about will cause him to carry his own limitations over into his thought of God. This, as I see it, has been the error of the Unitarian movement, and it has caused these very excellent and very scholarly people to deny the possibility of there being more than one Self in the Godhead.

Unitarians deny that more than one Self can be in the Godhead. *The Manual of Unitarian Belief*, by J. F. Clarke, tells us: "Unitarians believe that God is one" (p.25). This is also the positive faith of all Trinitarians. The *unity* of the Deity is an essential article of faith with all Christians. No Christian is a polytheist. But the same *Manual* says, "Unitarians reject the doctrine of the Trinity." From Dr. Channing's discourses we quote the following elucidation:

> In the first place, we believe in the doctrine of God's unity, or that there is but one God, and only one. To this truth we give infinite importance, and we feel ourselves bound to take heed lest any man spoil us of it by vain philosophy. The proposition that there is one seems to us exceedingly plain. We understand by it that there is one being, one mind, one person, one intelligent agent, and only one, to whom underived and infinite perfection and dominion belong. We conceive that these words could have conveyed no other meaning to the simple and uncultivated people who were set apart to be the depositaries of this great truth, and who were utterly incapable of understanding those hair-breadth distinctions between being and person which the sagacity of later ages has discovered.

Thus the Unitarians deny the possibility of the truth of the Christian doctrine that God can exist as three selves. They assume that more than one Self in the Godhead must destroy the *unity* of Deity. Dr. Channing insists that *unity* must obtain in Deity. No Christian would think of taking issue with him. We all insist upon unity. The Hebrew prophets insisted upon unity in Deity. Jews and Christians, as well as the Moslem world, go with Dr. Channing in his emphasis on the essential unity of God.

But the inference that the Unitarians draw is unwarranted. They assume that two or more Selves, even though they be perfect Selves, must lack unity. This is an assumption contrary to fact and reason. Before their inference or assumption can stand, they must prove that two or more perfect Selves could lack unity.

We will not ask the proponents of the Unitarian doctrine of God to prove that there is but one Self, one Agent, in the Godhead. That would be impossible. We, the Trinitarians, only ask that the Unitarians make good upon their assumption, namely, that more than one complete or perfect Self in Deity must destroy unity there. In the above quotation, Dr. Channing *assumes* that God is a human-like Self. He *assumes* that two or more Selves cannot be a unity.

This *assumption* is based upon human limitations as we know them. The assumption is natural enough. The fact that they do not recognize their position to be merely an assumption does not justify their conclusion. Whether so recognized or not, this assumption is based upon man's observation of mankind and upon his knowledge of himself. Dr. Channing is reading himself into his interpretation of Deity.

Thou thoughtest that I was altogether such an one as thyself (Psalm 50:21).

It must needs be that we read ourselves into everything that we think about. However, if we would arrive at just conclusions, this tendency must be controlled by reason. The question, "Is God limited?" must always be answered, "Never, except by His own method of procedure." The Unitarians assume that because two or more human beings, as we know them, could never form a perfect unity, two or more Selves in Deity would, of necessity, destroy the unity of Deity.

Dr. Channing suggests that the doctrine of the Trinity was foreign to the thinking of the apostles. If he means, by the doctrine of the Trinity, all the "hair-breadth distinctions" made by the schoolmen of the middle ages, he is certainly within bounds. But to say that the "people who were set apart to be the depositories of this great truth" were "simple and uncultivated" would indicate a failure carefully to read and appreciate the New Testament writers.

Jesus Christ (on His human side) and His apostles may not have grasped the Copernican theory. Evidently they knew nothing of the many uses of electricity that today are common knowledge. The sun shone and the lightning flashed for them as for us. The facts upon which our interpretations rest were theirs. They centered their attention upon the task of revealing God to a needy world. They did not concern themselves with much explanation. That always comes long after the facts have been well established.

As a matter of record, the students of the New Testament, through the centuries, have found three complete Selves revealed to men through its pages. There have been some exceptions. These we are considering. It would be a work of supererogation to copy the proofs of this statement that abound everywhere.

If the philosophy of the Unitarians prevents their seeing these facts, we must conclude "that blindness in part has happened" unto the Unitarians until they come to see the anthropomorphism upon which their system is founded. No just *doctrine* of the Trinity could have been "foreign to the thinking of the apostles," because it was they who gave the world the facts upon which this doctrine is based.

Attention may profitably be called to the fact that every imperfect or finite self lacks unity. This is especially true of men, particularly in the adolescent period of life. Paul in the seventh chapter of Romans sets in very clear relief the warring passions of men. "When I would do good, evil is present with me." "What I would not that do I." Man fancies himself a unit. He may be a unit—but he lacks unity. Contemplating man, as we find him, it is no wonder that we infer that two or more Selves must lack unity. But such considerations cannot properly be applied to perfect and complete Selves, such as we must think God to be.

In a previous issue of CHRISTIAN FAITH AND LIFE (January, 1931, p. 18) I attempted to show what I considered to be the necessary unity of all complete and perfect Selves. The Unitarians, if questioned, would insist that God is one complete and perfect Self. Unless

some limitation is attributed to such Selves, two or more of them would be the most perfect unity of which the human mind can conceive.

Thus to say that there be but "one intelligent agent," as does Dr. Channing, and to imply that more than one would destroy the unity of Deity, is to limit God; for it implies that God is imperfect or that one or more of the Selves, if there be more than one, are so limited that He or They would make unity in the Godhead impossible. We cannot worship an imperfect Self. Lack of unity comes, not from plurality of Selves, but from limitation or imperfection.

There are two very practical reasons why a working faith in the Holy Trinity is important. First, man's faith cannot rest in any teaching that violates his sense of the fitness of things or which seems to him unreasonable. Therefore, the Unitarian must come to see that reason does not, as he has supposed, demand his rejection of the Trinity.

Second, since, according to His own teachings, Jesus Christ is the Giver of eternal life to as many as believe, thus permitting them to have power to become sons of God, to refuse to accord Him that power is to refuse eternal life. One cannot have the gift and spurn the Giver.

"The Gift without the Giver is bare."

# The Seven-fold Phase of Our Faith

**Stated in one chapter in consecutive verses by Matthew. See Matthew 16:13 to 17:2**

REVEREND C. J. HOYT, CRANFORD, NEW JERSEY

THE Holy Spirit has taken supreme care through the pen of Matthew to present a complete outline of the very basic elements of "the faith once delivered unto the saints."

The discovery of such assembled, logically stated truth is a distinct surprise, producing a veritable thrill attended with new conviction as to the supernaturalism of Christianity. Any presentation of truth capable of producing such conviction in these days of unbelief might well be heralded with delight.

It is important to use the text and context in such a study as here contemplated. In chapter xvi in this Gospel of Matthew we reach a gradually attained climax. The whole sweeping movement in Matthew has been from the presentation of the Kingdom of Heaven, that is, the rule of the heavens as seen in the "Sermon on the Mount," to the Death of Christ as atonement. Having been rejected as King whose moral code is the famous Sermon, and having Himself finally as seen in chapter xii, turned from Israel as a nation, He faces toward Calvary. Our query then is: What is the seven-fold phase of truth that He presents as He thus turns?

### The Nature of Christ

He has just been dealing with the Pharisees and Sadducees who ask of Him "A sign from heaven." In verse 4 of our chapter He says, "there shall no sign be given unto it (this generation), but the sign of the prophet Jonas. And He left them and departed." There follows this leave-taking the gathering of the disciples to "the other side," where instruction is given by Christ to "beware of the leaven of the Pharisees and Sadducees."

Passing to the "Coasts of Caesarea Philippi" He develops, in the presence of His own disciples, the Seven-fold phase of Christianity. He opens the presentation with the famous query: "Whom do men say that I, the son of man, am?" Their immediate answer is: "Some say that Thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." This is not sufficient. "Whom do ye say that I am?" Christ asks. Now quick-speaking Peter

replies: "Thou are the Christ, the Son of the Living God." Christ confirms this statement by declaring: "Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Here then is disclosed and confirmed the Deity of Christ, a conviction from "My Father." This is phase one.

### The Nature of the Church

Now what logically follows? The Nature of the Church. Verse 18: "And I say *also* unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The recognition by any person of the Deity of Christ, the confession of it in his own soul, is the blessedness which alone is in Christ. We understand this germinal statement of Christ to Peter and to the other apostles as we read the great letters of exposition as found in the other portions of our New Testament. In Ephesians we read, "blessed us with all spiritual blessings in the heavens in Christ." There has been needless confusion over this simple statement by Christ. Christ says, "thou art *Peter* (Greek *Petros* masculine gender, a small stone) and upon this rock—*Petra,* (neuter, not masculine as *Petros* is), the great *ledge* of which the *small stone* is but a part, "I will build my Church." The great truth then clearly emerges, the Church is built on the Faith of Peter, or James, or John, or Andrew, or yours, or mine, in the confessed Deity of Jesus Christ. Christ as thus confessed here and confirmed is the *rock* upon which His Church is built. There is only one Church and this is its distinguished feature.

### The Nature of Christian Ethics

Consistently with faith in Christ there follows a disclosure of the life of the man of faith. What is his relation to the world? It is that of authority. He has the "Keys" (moral authority) of the Kingdom of the Heavens in the earth. Let us turn to the illuminating verse, 19:

> And I give unto thee (Peter, or John, or James, or you, or me) the Keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven.

The interpretation of this much misused verse may be found in the book we are considering. In chapter 18:18 we read: "Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." What is the context? From verse 6 to 14 Christ has been speaking of those (adults) who are young in the faith; they are born-again, converted. Among such there is "trespass," ethical irregularity. The matter has finally come before "the Church"; "tell it unto the church." With the Church gathered in the "two or three" there is constituted moral authority. Here is "binding and loosing." It is not a question of salvation, but rather distinctly one of moral decision. Applying this same principle in the verse of chapter xvi where the same expression is used, we readily draw the conclusion that Christ makes reference to the moral and ethical authority in the hands of believers in the Deity of Christ. The exercise of this power is only among believers. Herein is disclosed then the moral nature of Christianity.

### The Nature of Redemption

Having presented the Nature of Christ, of the Church, of Morals, He now turns to the Nature of Redemption.

> From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders, chief priests and scribes, and be killed and be raised again the third day (v.21).

When this was disclosed Peter hastily objected. Christ then declared that such objection was the personal work of Satan. Peter expresses human nature's objection to "the shedding of blood" as the very means of redemption. Christ meets this attitude squarely, declaring it to be the act of Satan himself. Well may the materialist take notice. Then

Redemption is basic. The death of the Christ is the Divine method of saving mankind. The use of this great Biblical word must not be deprived of its full scriptural import by "modern phrases."

### The Nature of Christianity

When we have followed these seven logical steps, we find ourselves building a structure which can not be easily overthrown. After Redemption by the Son of God, what? There is only one answer: The acceptance thereof by man. As he accepts he is a Christian, not until. Now the disclosing verse 24:

> Then said Jesus unto His disciples, If any man will come after Me, let him deny himself (say "No" to self) and take up his cross and follow Me.

There must be this denial of self before there can be "the following." But Christ explains what this inner process is: "For whosoever will save his life shall lose it, and whosoever will lose his life for My sake, shall find it." Here is the death of self. The individual repeats in his own being what Christ did historically on the cross, *he dies.* Such, and such *only* is Christianity. There is a great urgency here, verse 25: "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?" What an appeal to the conscience of mankind to die to self, become Christian!

### The Nature and Time of Reward

Having been "saved," having become a Christian, what follows? Reward for "works." How fitting! Look at the statement in verse 27:

> For the son of man shall come in the glory of His Father with His angels; and then shall He reward every man according to His works.

Salvation is a gift, rewards are earned by "works." How this accords with Rev. 22:12: "And behold I come quickly and my reward is with Me, to give to every man according as his work shall be." Rewards at "His coming—Matt. and Revelation, yes and other books, conform perfectly."

Is our truth complete? One might think so. Even now we have gone far beyond human wisdom, but the crown must be added to this body of living truth. We need a "full seven." How frequently has the Bible student met with this "complete" number! How significant and convincing to find it here!

### The Nature of the Kingdom

Note the disclosing scriptures:

> Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man *coming in His Kingdom.* And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into a high mountain apart and was transfigured before them (Matt.16:28-17:1,2).

These New Testament saints, and two Old Testament ones, behold "the Son of Man *in His Kingdom.*" That is, they see the ultimate result of all the processes which we have just viewed. Here is The Kingdom; here is the Christ in His personal glory; here is the answer to the prayer, "Thy Kingdom come." This is the moment to which Peter refers in his second Epistle:

> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye witnesses of His Majesty.*

To this complete body of truth, there can be no addition, there must be no subtraction.

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## The Many Mansions

One thing I have desired, that will I seek after; that I—in my study; I, in my shop; I, in my parlor, kitchen or nursery; I, in my studio; I, in my lecture hall—"may dwell in the house of the Lord all the days of my life." In our "Father's house are many mansions." The room that we spend most of our lives in, each of us at our tasks or our work-tables, may be in our Father's house, too, and it is only we that can secure that it shall be.—*Maclaren.*

# Modernism and the Truth of God

E. P. WHALLON, D.D.,LL.D.

THE trouble with what is known as Modernism in religion is that it does not go far enough back nor high enough up. It concerns itself, too, entirely with man and his evolution and not spiritually enough with God and His Creation and Redemption. It is too much engrossed with mere theories of dreaming scientists and too slightly attentive to the actual revelations of God.

The theories of evolution begin largely with what is material while true religion begins, far back of this, with what is eternal. Science, so-called, starts out with the developments in material organism and movements from which structural life began. Religious faith goes far back of all this, and learns that "In the beginning" God said, "Let there be," and there was. Before the mountains were brought forth or ever there were motions and tendencies toward life, in the very "beginning," whenever it was, God eternally is. Devoutly we say, "In the beginning" "Thou art God."

There have been a thousand forms of unbelief since people first began rejecting Christ during His lifetime, and on down through the centuries of unbelief, infidelity and heresies. There have been suggested substitutes for Christianity in atheism and unbelief, on down to and since the French Revolution, and Voltaire, Paine and many like them. In recent days there has sprung up what has been politely termed "Modernism," and some who have called themselves Christians have been led to swerve from faith, although the Christian believers, generally, have moved on majestically, rejecting this as every other form of unbelief. The ideas of godless evolution are that the material universe has been moving on without intervention from any supernatural source, and that all goodness and faith and religion are simply human evolutions or developments. Thus this sort of modernism is a dismissal of spiritual conceptions of God, in a polite way, to be sure, but in a very decided ignoring of Him and the Supernatural. It is not so abrupt and coarse as has been the infidelity of some other days. It may even call itself the interpretation of religion, but it is certainly in a way that does away with the personal, positive and prayerful elements of religion that are genuine and true.

There is a Modernism in religion that does not concern itself with God's Redemption. It does not like to concern itself with sin and speaks only of imperfection of life that has not yet attained all that is desirable. It does not think of spiritual and moral law as given to men by God, the great Lawgiver. But religious faith knows that there is sin, and that punishment of sin is an actual necessity in a moral universe.

Of course, then, Modernism in religion does not concern itself deeply with Atonement or the bearing of our sin's penalty by a Saviour who takes the place of the sinner to release him from the penalty of sin on condition of his faith and repentance.

Modernism in religion does not, of course, concern itself much with the Person and nature of the One whom we know as Saviour, Virgin-born Son of God, dying for us in Redemption, risen and ascended as our Intercessor. Modernism in religion admires Christ as the most highly developed man who ever lived, our Example, our Ideal, our Helper in our striving, stimulating us to do good, and be good, but not as an atoning Saviour.

It is evident that this Modernism is not the religion that is revealed in the Scriptures. And the Scriptures are a Revelation. They are the Word of God, spoken for our information as to the way of life, showing us the way of life and salvation through faith in Jesus Christ as Saviour.

We accept this revealed Gospel of this divine Saviour. We take what God has

provided for us, and revealed to us, or we accept a merely naturalistic program of life, a moralistic religion, and live, self-satisfied, in a way of our own aspiration and origination.

The Bible is so plain in its teachings that all who are humble-hearted go back to the God of the beginning; the Christ of the Divine Person; the Atonement for sin; the Holy Spirit for life and transformation and the hope that comes from Christ within us, the Hope of Glory.

Nothing else will answer. The Gospel is simple, satisfying and sustaining. People must not be bewildered and led astray. It is held by the great masses of our professed Christians, preached by all true preachers of the Word, and is the power of God unto salvation.—*The Presbyterian.*

## Converting the Bible or Man—Which?

THE Bible has been crucified, burned, cast out, times without number. But, like the Lord of whom it brings to man true testimony, crucifixion has always been followed by resurrection from the dead. When King Henry VIII had William Tyndale burned at the stake for zeal in distributing the Bible in 1536, the last words of the martyr were: "O Lord, open the eyes of the King of England." All the copies of Tyndale's version that could be collected were burned. All Bibles were "cornered" and bought and committed to the flames. But out of ashes the Book arose again in fresh copies for distribution. Like the burning bush of Moses, the more it burned the more it remained the same. Satan has in these days found a shrewder way to destroy the Book. He does it not by violence but by hypocritical friendship. The destructive critic is his instrument. The man says, "We shall make the Bible a better book, more acceptable to the intelligent, after we have finished with it." But when he has finished there is left only such things as a man of his conceit of intellect approves. He is out to save the Bible from itself, but he needs saving, not the Bible. That Book has never been acceptable to the unconverted man. It never will be. It does not need converting; he does. Since he cannot convert it, he seeks to destroy it. It affronts his pride and self-sufficiency.—*Western Recorder.*

## Cosmic Rays and Evolution

SCIENTISTS have learned that X-rays will do queer things to fruit flies, the guinea pigs of biologists studying the ways of heredity. Dr. Herman Muller and others have bombarded the insects with these penetrating rays and discovered that new species are created. The most logical explanation seems to be that when the heredity-carrying genes are struck by X-rays, mutations similar to those which have caused the evolution of animals are effected. Knowing the vastly greater power of cosmic rays which are continually bombarding everything on earth, it was inevitable that a theory holding this mysterious force the power behind evolution should be advanced. On the strength of the experiments with X-rays it appeared quite obvious that the cosmic rays raining in from space for millions of years had caused a continuous string of mutations in the genes of all living things which in turn caused the development of the complex creatures of today. But while these views look very nice in theory a recent test has failed to support them. Dr. Heinrich Friesen, of the Institute of Experimental Research in Moscow, sent 300 fruit flies up in the Russian stratosphere balloon last summer. For two hours these flies were exposed to a rain of cosmic rays far greater than any which ever occurs at the surface of the earth. Yet when they were brought back and allowed to reproduce they showed that there had been fewer mutations among them than among 300 control flies which never left the ground. —*Pathfinder.*

# The Library Table

## The Intent of the Gospel

WILLIAM MEGGINSON, D.D.

I HAVE recently read *The Origin of Paul's Religion* by Dr. J. Gresham Machen, *The Certainties of the Gospel*, by Dr. Wm. C. Robinson, and an address entitled "Christian Supernaturalism and Modern Thought," by Dr. Andrew K. Rule, of the Louisville Seminary. Both Dr. Machen and Dr. Rule attempt to meet the critics on their own ground. They attempt to do so by exhibiting the fallacies of their reasoning, and assumptions upon their part, which are unproven. Their efforts are quite scholarly and are convincing to those who do not have to be convinced. They are all that could be desired by those of us who want to believe as they do. Just what success they have met with those who do not want to be convinced, does not appear, such, for instance, as the pure rationalist, Dr. Walter B. Denny, of Russell Sage College.

The above is not intended as a criticism of Drs. Machen and Rule. I sincerely believe that both of them are sound in the faith and are unreservedly committed to the whole gospel. I merely wish to raise the question whether or not they would not get further by firing into these critics the Word of God, as though no question had been raised concerning its authenticity, and trust God to take care of His own truth. It is refreshing to read after Dr. Robinson, for this is exactly what he does. He uses the Word—the whole Word—without question as to which book it comes from—with perfect confidence in the assurance "My word shall not return unto me void."

What is the intent of the gospel? God did not reveal Himself and His will concerning men, as a bone of contention among those to whom it is sent. It was in order that men might be saved. Paul grasped the whole purport of the gospel when he said, "It is the power of God unto salvation to every one that believeth." On another occasion he said, it is the power and wisdom of God.

God is pledged to make the gospel become that for which He intended it. The preacher's business is first to believe the gospel and then preach it with full confidence in its power and effectiveness. The responsibility resting upon the preacher is to present the full gospel, without apology, and trust God to take care of it.

The critics and modernists have good reason to reject the gospel according to John. It effectively upsets much of their pet theory. It is like putting a prophet in jail because he prophesies adversely. John says it was written, "That ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." It is life the people need and very many have found life in believing the truths contained in that gospel. A thing that works and produces results is worth much more than any theory concerning it.

My judgment is that if we cease to argue with critics, fire the Word of God at them, just as though they had never raised any question concerning it, we would get at least as far as we are now getting by trying to convince them by meeting them on their own ground. I do not know how many have been convinced by such argument. By faithfully using the Word of God, we not only honor it, but proclaim to the world our unshaken confidence in it, as the revelation and power of God. It has wrought miracles in redeeming life. Why should it not be relied upon to do so again? Men

can answer men, but they cannot reply to God.

Some of our ministers know something about science, but the scientist knows more, or thinks he does. No minister has been called of God to preach science. A preacher's business is to believe and preach the gospel as revealed in the Bible and trust God that it shall not return unto him void. "Go ye unto all the world and preach the gospel." Science is not the power of God unto salvation, even to the scientist. How much less to the people who are "without God and without hope in the world"?

"It pleased God by the foolishness of preaching to save them that believe." The design of preaching is co-operation with God to bring men to acknowledge their obligations to God and surrender their wills to His will. The Holy Spirit is pledged to "Take the things of Christ and show them unto us," "To convince the world of sin, of righteousness and of judgment to come." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher" (Rom.10:13,14 R.V.)?

# For Your Scrap Book

## Missions

WILLIAM MEGGINSON, D.D.

IN one of the group meetings during the Congress of Missions in Chattanooga, several years ago, a speaker made the following statement, in discussing the question, Why Missions are not properly supported: "The people are living selfishly, extravagantly, worldly, and in self-indulgence."

It was thought to be a severe indictment of those who "name the name of Christ," and profess to have surrendered their lives to Him. I have thought of that statement many times since, and more and more, am convinced that it is nearer the truth than we are willing to admit.

Why are so many of God's people indulging themselves, living worldly lives, and allowing every department of the Church work to suffer? We all know what Church conditions are and it is needless to rehearse them.

While I am writing this article there comes to me the issue of the *Christian Observer*, September 8, containing an editorial, in which it is stated that in a certain church, which is behind with its pastor's salary (and we could guess, its contributions to benevolences also) there are four officers in that church who together pay their chauffeurs more than the pastor is promised. I merely offer this as an illustration of conditions as advanced by the speaker above alluded to: self indulgence, extravagance, worldliness. We sorely need a revitalizing of our church membership, which we have not had and can never have until the people are convicted of their sins and repent.

My judgment is that our ministers are preaching too much "social gospel" and too little fundamental doctrine. Apostolic preachers taught "good works," but a careful review of the sermons and Epistles of the New Testament reveals that good works are a fruit of right relationship to our Lord Jesus Christ. Emphasis is laid on holiness of life. The consecration of gifts, is a result. Jesus cared more for communion with Him, than for service (Luke 10:41-42). It is axiomatic that no structure is

stronger than the foundation upon which it rests. Only fundamental doctrines or teachings supply the necessary foundation for Christian character. Works built upon other foundation than Christ Jesus, are worthless (1 Cor.3:11-15, 1 Cor.15:3).

The Spirit bade Paul to preach Christ and Him crucified. The fundamentals of His and all of the apostolic preaching was "Repentance towards God and faith in our Lord Jesus Christ" (Acts 20:21). Repentance! How much do you hear about it? What is repentance? Why repent? Has God been offended? What right has He to be offended? Are unrepentant souls lost, whether in the Church or out of it? Why repent?

Where are the great doctrines of the Sovereignty of God, the total depravity of man, the heinousness of sin, repentance, the necessity of regeneration being preached, as Dabney, Thornwell, Wilson, Palmer, Strickler did it? Upon the foundation of such preaching our Church was built. It attained its highest efficiency in the days of these doctrinal preachers, and in the days of the men and women who were taught by them.

Instead of fundamental doctrines, a "social gospel" is being preached. Good works *are* taught in the Scriptures, but they are always a fruit of spiritual possessions. Something must happen to the natural man before he can perform a good work. A person must *be* something before he can do any good thing. When Paul commended the Macedonians for their liberality, he said "They first gave themselves." Our people are being implored by their pastors, to do good (and some are attempting it) when there is within them no impelling motive to do. Our ministers and Church leaders are organizing all sorts of machinery to induce their people to give more money and to take a larger part in "religious work," when there is nothing within them that really responds to such an appeal. In many churches the Pharisee would have been made chairman of the finance committee, but Jesus said the Publican, who confessed that he was a sinner, and asked for mercy, was justified rather than he (Luke 18:9-14). When the seventy returned from a missionary tour, rejoicing in what they had done, Jesus said "Rather rejoice that your names are written in Heaven" (Luke 10:20). It is much more important to be a son of God, than to try to do any sort of Christian work.

This leads me to say that if we are really the children of God, there will be an *inner urge* to do the things He has commanded. "If ye love me, ye *will* keep my commandments." We will, without being urged. It is natural—the urge of the new nature. Where do the preachers get the urge? Why do they urge the people to do what they have the conviction should be done, while the people do not volunteer? Is it not because there is something in the preacher that is not in the people? If the people do not believe that an unrepentant soul is lost, they cannot be in any wise interested in his rescue. It is nothing to them, they will give neither time nor money. Who is primarily responsible for the low spiritual estate of the people? Many think they are being "carried to the skies on flowery beds of ease," when they should be getting acquainted with their Lord, on their knees. I believe they are smug in their fancied security because they are not taught that the "friendship of the world is enmity with God" (James 4:4). It is time for preacher and people to get down on their faces before God.

Paul did more perhaps than any other man in all the Church in all the ages, when he says, "I labored more abundantly than they all" (1 Cor.15:10), yet we find as one of his chief aspirations: "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death" (Phil.3:10). His consecration was such that he could say, "Christ liveth in me" (Gal.2:20), and "For me to live is Christ" (Phil.1:21). He could wish nothing higher for the Colossians than "Christ in you, the hope of glory" (Col.1:27). His instructions

to the Philippians was "Have this mind in you which was also in Christ Jesus, who . . . emptied himself . . . became obedient unto death" (Phil.2:5-8). He rehearses the "fruit of the Spirit" to the Galatians (Gal.5:22-23) and concludes in verse 24, "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." How could they or we have the fruit of the Spirit without His indwelling, and how experience His indwelling without "crucifying the flesh" and how crucify the flesh without recognizing its evil nature and deeds, and repenting?

Jesus said: "Seek ye first the Kingdom of God and his righteousness" (Mt. 6:33), and, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The price of acceptable, effective service in the Kingdom, is a full surrender to the King.

Here is our difficulty: We are commanding the lame to walk, the paralytics to arise, and there is no health nor strength in them. They need first to be healed, and we are failing to bring them to Jesus.

I verily believe that if our ministers would forget about money and social service for a whole year and preach the demands of a holy, sovereign God for repentance, faith and a surrendered life, our missions would go forward, every branch of the Church's work would receive new life, and best of all, there would be a revival of power. "If any man thirst, let him come unto me and drink. He that believeth on me—from *within* him shall flow rivers of living water—this spake He of the Spirit" (John 7:37-39).

## As Good As Others Think You Are

Saint Francis of Assisi one day met a peasant who asked him, "Art thou Francis?" And Francis acknowledged his name, a name far-famed for piety and good deeds. But the peasant uttered this warning: "Take heed that thou be as good as men believe thee." It was a startling admonition, and might have seemed superfluous, for Francis was a saint, and he who warned him a peasant. But Francis was good enough and sensible enough to know that a wise word had been spoken, and he took the warning to his heart. It would be well for every man reputed to be good if some one should thus admonish him. He to whom men look up has great need of humility. For if he fall, many will be caused to stumble by his fall.—*Youth's Evangelist.*

## The Hidden Treasure

After the death of an aged woman, those whose names appeared in the will received what was due to them. The Bible, which had not been bequeathed, no one seemed to want. But a nephew took it, saying laughingly: "Some day, I may have a look at it." One wet evening, not being able to go out, he began aimlessly turning over the leaves, and found two gummed together. It was the work of a moment to separate them with a paper-knife. Great was his surprise to see a banknote for one hundred pounds, and a piece of paper, on which was written: "You who find this prove you are interested in the Word of God, and are anxious to read it. This banknote is yours. Use it wisely, and remember that it is not nearly so valuable as the unsearchable riches of Christ to be found here." It is only right to add that the young man did read the Bible, and eventually found his way to the foot of the cross.

## Do We Appreciate the New Testament?

Here is that which was concealed in the Hebrew Scriptures, here the Light that was promised. Four brief accounts of God's visitation, in which we have "The Gospel Revealed." One book—The Acts—in which we see "The Gospel Applied to Aliens." Then a series of letters in which we see "The Gospel at Work Among Christians." And then, glorious unfoldment, one book in which we have "The Gospel Victorious."

Read it that way, mind receptive, heart tuned to spiritual pitch, and see whether it is not a new book to you.—*Christian Standard.*

## Not Eloquent

God asked Moses to do a great and difficult thing: bring His people out of bondage and into God's own promised land. Moses raised a "serious" objection, reminding the Lord: "I am not eloquent . . . I am slow of speech, and of a slow tongue" (Exod.4:10). God answered: "Go, and I will be with thy mouth, and teach thee what thou shalt say." The history of the world has been different ever since, because a man who was not eloquent was willing to let God use him. On the other hand, there is little doubt that, if Moses *had* been a man of remarkable eloquence, probably God could not have used him. Eloquence is often a snare in Christian service, and it is a question whether God can use eloquent men as effectively as those that are not eloquent. Our weakness is more of an asset in God's sight than our "strength." To Moses, to Paul, and to all of us incompetent people the Lord says: "My grace is sufficient for thee: for my strength is made perfect in weakness." Shall we not answer this gracious word, with joy and thanksgiving: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—*S. S. Times.*

## Never Got To Church

A curious and practical citizen of a country town some time ago attached a slip of paper to a dollar bill bearing the following request: "Will every one receiving this dollar make a notation of its use on the blank space below?" Then he spent the dollar with a grocer.

In just ten days the dollar found its way back to the sender, and it bore notations showing that it had been spent five times for theaters, five times for cigarettes, three for salaries, three for ice cream, twice for men's furnishings, twice for haircuts, once for auto repairing, once for bacon, once for a compact, once for face powder, once for dog biscuits.

The dollar had been spent twenty-five times in the ten days, but it never got into church. It started new and crisp, and came back wrinkled and dejected.—*Sunshine.*

> Some must be great. Great offices will have
> Great talents. And God gives to every man
> The virtue, temper, understanding, taste,
> That lifts him into life, and lets him fall
> Just in the niche he was ordained to fill.
>
> —Cowper

Prayer is the door forever open between heaven and earth. Sooner than sound can travel to the upper air or reach the human ear the longing desire of the spirit reaches the eternal Friend. Whether we believe it or not we are living in an invisible world where our wishes are understood before our words are spoken.—*Lucy Larcom.*

## He Smiled

In Robert Louis Stevenson's story of a storm, he describes a ship caught off a rocky coast threatening death to all on board. When terror among the people was at its worst, one man, more daring than the rest, making the perilous passage to the pilot house, saw the pilot lashed to his post, with his hands on the wheel and turning the ship little by little into the open sea. When he beheld the ghastly white, terror-stricken face of the man, he smiled, and the man rushed to the deck below, shouting: "I have seen the face of the pilot, and he smiled. All is well." A sight of that smiling face averted a panic and converted despair into hope. So a sight of the Face of Christ averts a panic in life, and fills the soul with peace and hope. Therefore, to see God's face in Christ is to be at peace. "As chaos became order and beauty under the wings of the Spirit of God, and as the troubled waves of Galilee sank into calm beneath the Saviour's feet," so there can be no disquietude in His presence, beholding His face, sharing His favor.

## The Bible Inspired

I believe that all the philosophy and literary criticism and the study of history, when rightly undertaken, will constitute an overwhelming argument in vindication of our belief in the Bible. I look for the coming of a good time, when men who now disparage and despise and set at naught this Book will treat it as the inspired Word of God.—*Francis L. Patton, LL.D.*

## Lecture or Sermon?

During the war a preacher stood before a group of men who were going into the front line the next day, and began thus: "Well, boys, I have come three thousand miles to talk to you, and I hardly know what to say. I think I will let you decide the matter. Shall I preach a sermon or give you a funny lecture?"

The answer startled him. A tall, handsome chap rose and drawled out: "Well, Mr. Preacher, if you have come three thousand miles to talk to a bunch of men who are going into hell within twenty-four hours, and you don't know whether to preach a sermon or give a funny lecture, I suspect you had better give a funny lecture."

## Peace for Resentment

A woman in Paoting, China, said that she would rather die than forgive a person who had wronged her. But the missionary told her that Christ could take away all that resentment she had and give her peace and happiness instead of sadness. It was a radiant woman who sought the missionary sometime later to tell her that she had gained Christ's victory.

## The Oldest Known City

A city as ancient at the time of Babylon's beginning as Babylon's beginning is now, and which was as old to King Solomon as the oldest of the Egyptian pyramids is to us, has been uncovered by American archeologists at the mound of Tepe Gawra, in Iraq. Four thousand years ago Babylon was just coming into being, but at that time this new find which lies just across the Tigris from Biblical Nineveh and 500 miles north of ancient Ur, which it preceded by ages, was buried under successive layers of debris left by towns which followed it. Its estimated age of 8,000 years makes it the oldest city now known.

Tepe Gawra mound is proving to be a storeroom of knowledge of early Mesopotamian culture. It appears to consist almost wholly of the ruins of cities built one on top of the other, and scientists are hopeful that investigation of the half which now remains untouched will reveal towns of 10,000 years ago. The latest find is the 13th on the spot and it eclipses even the greatest hopes aroused by the 11th city some time ago and then dimmed by the unimportance of the 12th.

## Tributes of the "Unorthodox"

Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus.

Jesus is a thousand times more living, a thousand times more loved, than He was in His short passage through life. He presides still day by day over the destiny of the world. He started us in a new direction and in that direction we still move. His beauty is eternal; His Kingdom shall have no end.—*Joseph Ernest Renan.*

## A Fair Question

"Have you given any thanks to God today for the use of your reason?" said a stranger, as he planted himself suddenly in front of a passenger on the street. Taken aback, and somewhat overawed by the abrupt, but solemn, manner of the interrogator, the citizen answered in all simplicity, "I confess I have not." "Go, then, and do so instantly," answered the maniac, "for I have lost mine."

## The Acorn

Look into the acorn and tear its halves apart, and tell me if you can see therein the stalwart oak. Analyze the seed of wheat and tell me if you can see therein the waving fields of grain. Said Jesus, "The words which I speak unto you they are spirit and they are life." You cannot see the spirit, you cannot see the life, but can you say they are not there? I hold up to you these great and precious promises, and there are saints and missionaries and noble lives and giant charities and mighty revolutions there. There are heaven and "an eternal weight of glory" wrapped up in that. —*Rev. A. H. C. Morse.*

## The Wages of Sin

A brittle thing is our earthly happiness—brittle as some thin vase of Venetian glass; and yet neither anxiety, nor sorrow, nor the dart of death, which is mightier than the oak-cleaving thunderbolt, can shatter a thing even so brittle as the earthly happiness of our poor little homes, if we place that happiness under the care of God. But though neither anguish nor death can break it with all their violence, sin can break it at a touch, and selfishness can shatter it, just as there are acids which will shiver the Venetian glass. Sin and selfishness—God's balm does not heal in this world the ravages which they cause. —*Canon Farrar.*

## Three Things

After I have prayed for the carrying out of the Master's purpose through the length and breadth of the great parish of God, what may I ask for myself? Just three things: Daily bread, daily forgiveness and daily leading—Feed me, forgive me and keep me straight! Even these I have no right to ask unless I am living for the three things in the first half of the prayer. I cannot justly expect God to pay my board another day unless I am living for the hallowing of His name, the coming of His Kingdom, and the doing of His will.—*James A. Francis.*

## Salvation by Character

Salvation by character is simply putting the cart before the horse. The cart moves because the horse draws it; the horse does not draw it because it moves. So we are saved by faith in Christ alone; but faith in Christ must move toward true Christian character. If it does not, that is *prima facie* evidence that it is dead faith, just as when the horse in front of the cart is dead, there will be no movement of either the horse or the cart. Clear thinking never puts the effect before the cause.—*Lutheran Church Work and Observer.*

## Our Needs Attract

God is attracted by our need more than by our beauty. Every shepherd will tell you that it is the weak and weary, the lame and halt sheep that he cares for. Every mother will tell you that there is an infinite fascination to her in the wee child, which is sicklier, and more exacting, because less healthy than the others of her brood. So it is with God. If you should be broken and beaten and have failed, there is an infinite attraction between your heart and him, by which I believe you may allure him from his heaven and bring him down to the very dust of death.—*F. B. Meyer, D.D.*

## "Feed My Sheep"

There is not the slightest doubt that many laymen leave the house of God on Sundays feeling that they have not been fed. They hear so much and read so much from day to day which has a transient ephemeral value so that when the sermon soars no higher they feel that they have been cheated. If there is one reason why many believe that the pulpit has lost power, here is the explanation of it beyond the shadow of a doubt. Thoughtful men who are immersed in the affairs of the world of necessity, and more than they care to be, want to be lifted into that higher, rarer atmosphere where the sunlight of heavenly truth plays upon their care-worn, strenuous

lives. They know what newspaper and other editors think and say six days of the week and on the Lord's Day they want to hear what God says.—*The Lutheran.*

## Morning in the Heart

is a more wonderful thing than morning in the heavens. God can give daybreak along the horizon to anybody. Indeed, day succeeds night with such clocklike regularity that we lose sense of the wonder of it. But morning in the *heart* is a still greater thing. It may come at midnight and amid pain. Sometimes pain is God's call-boy to "stab our spirit wide awake." Morning in the heart is a miracle. There are few greater that God can give.—*G. C. Peck, D.D.*

## The Supreme Ideal

The supreme test of a home, a college, and a church is the quality of life it turns out. The supreme ideal, the ideal of God's superman is that the meaning of life is service. Christ said in substance to Peter: Without a cross you cannot become my disciple. Without a cross I cannot become your master. I hope that we are coming to see that the cross is more than a fetish. It will do us more good to practice the cross one hour than sing about it half a century.—*J. A. Francis, D.D.*

## The Light in the Cloud

I do not say that you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition; but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—*George Macdonald.*

## Faults of Others

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them, and that we should not be blind to their good qualities when we are so sharp-sighted to their bad ones. What if others are weak, is that a reason for your no longer keeping any friendship with them? You who complain of their troubling you, do you give anybody any trouble? You that are so shocked at the faults you see—if all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And, besides, even supposing that men had nothing to reproach you with, yet consider further what obligations you lie under from God to show forbearance toward others for which you know you have such abundant occasion at His hands.—*Pittsburgh Christian Advocate.*

## Hindrances

These are the things that hinder a mighty work of God in the individual man; present sin, unconfessed and unrectified past sin; an unforgiving spirit; fear of surrendering unreservedly to the will of God; pride; unbelief. Which of them is the hindrance in your case? Be in earnest; find out the hindrance, and ask God to take it away.—*Dr. Torrey.*

## A Successful Life

To make life as successful as you can, you should not go away by yourself and say that you will live a good life, and then do nothing else. To cherish self is not the way to do service. You must lose self. Make yourself so strongly a part of the whole world that you influence all the other parts, and the more strongly cement them together. Take in some other life. Serve it and show it that there is a divine image hidden in it. Develop that image, and in so doing you beautify your own life.—*Phillips Brooks.*

## Thine Own Name

God beholds thee individually, whoever thou art. "He calls thee by thy name." He sees thee, and understands thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations; he interests himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy spirit. He compasses thee round, and bears thee in His arms; He takes thee up and sets thee down. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it, and if He puts it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterward.—*J. H. Newman.*

## Slightly Soiled

Two theological students were walking along an "old clothes" street in the Whitechapel district of London. Suddenly one exclaimed: "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of a window. "Slightly Soiled, Greatly Reduced in Price." "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'Greatly reduced in price.' Our charm, our strength is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-soiled stock."—*Congregationalist.*

## Life Through Faith

Faith bears fruit. It can not help it, because it links the soul with Christ, so that the energy of His life pours into it through the artery of faith and, as it comes in, so it must make a way for itself out. Fruit is, so to speak, forced from the believing soul.

"Why does the lark sing? It can not help it, because the spirit of the spring has been poured into its heart. Why does the branch bear fruit? It can not help it, because the life forces are ever pouring from its root. Why does a child run to meet its mother? It can not help it, because its heart has imbibed her nature. So the believer united to Christ receives grace from his heart and from the abundance of His indwelling life speaks."—*Secret of Guidance.*

## The Worthless Brier

Once there was a brier growing in a ditch and there came along a gardener with his spade. As he dug around it and lifted it out the brier said to itself: "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said: "What a mistake he has made! Planting an old brier like myself among such rose trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, "budded it" with a rose, and by and by when summer came lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out of you, but to that which I put into you." Just so God can cause the most glorious of roses to grow out of such poor, dried sticks as we all are.—*Dr. Pearse.*

## Two Russian Atheists Rebuked

"The Friend of Missions" mentions two atheists who preached their unbelief in Kharkof which is the capital of Ukrania. One closed his speech by saying, "If there is a God let Him kill me now." The other closed by saying, "If there is a God let Him make me a cripple from now on." They left the crowd and started to catch a train. On the way the first man dropped dead, and the other, delayed by the incident, ran to get on the train after it started and had both legs cut off.